

Indexed

THE

# THEOSOPHIST



EDITED

BY

ANNIE BESANT, P. T. S.

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UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY





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# THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT  
with which is incorporated LUCIFER, founded by H. P. BLAVATSKY  
Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE  
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I have decided to issue the international *Theosophist*—**The Theosophist**—once again from Adyar, the Headquarters of the Theosophical Society. The change made a year ago of publishing it in the United States has helped that National Society, but the other National Societies have suffered by not receiving direct from Adyar that inspiration for their work which only Adyar, the Centre on earth for the forces of Shamballa, can send.

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The most important present matter for full and frank discussion seems to me to be "The Future of the Theosophical Society". We need to distinguish between essentials and non-essentials, a matter on which our old and experienced member, Mr. Kingsland, has already written a very useful article. We shall all agree, I think, that every member must possess the unchallenged freedom of thought, which is our protection against sectarianism, and will defend in others the freedom which he takes for himself. Without this open door, we shall always be liable to the danger of becoming a sect. The Divine Wisdom "mightily and sweetly ordereth all things". Each of us must do his utmost to keep the door of his mind open to all new thought, while carefully scrutinizing each that knocks for admission, ere he permits it to take its place as part of his mental furniture. Our Search for Truth must be continuous, and we have the joy of believing that time is limitless. "From everlasting" is the One Life, and that lives in the heart of each of us. Hence we may march fearlessly onward, confident that every mistake made is a new experience to add to our ever-increasing knowledge. So far as we can see, Nature is an ever-unfolding Life, of which each of us is a part. Our present task seems to be to co-operate with the purpose of that Life, so far as we can understand it, and to stretch out a helping hand to anyone with whom we come into contact, so far as we are able to be



useful. Above all let us study the young people around us, and try to co-operate with them so far as we can do it wisely, using our longer experience in the present life-period to help and not to hinder. In them is the opening bud of the immediate future. They may often be crude, but their crudeness is due to immaturity, not to decay.

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It is with profound regret that we have to announce the very serious illness of our brother Bishop Wedgwood. His immediate fellow-workers have long been aware that he was overworking in the most merciless manner, recklessly pouring out his strength—nay, his very life—in the service of those whom he was helping with such unselfish ardour. His friends have during the last few months become more and more anxious about him, and have with ever-increasing insistence begged him to spare himself all unnecessary effort; but in his utter selflessness he declined to listen to their well-intentioned remonstrances, and now at last their fears have been realized, and the long strain has culminated in a most serious nervous collapse. The best medical advice has of course been secured; but the specialists take a very grave view of his case, and hold out little hope of complete recovery. They prescribe absolute rest, and in compliance with their decision he is at present in a nursing-home where he receives every attention and constant supervision. We are sure that his many well-wishers will send him strengthening thought and the heartiest good wishes. Whether he will in this incarnation be able to resume the work to which he has given his life, it is impossible as yet to say, but of him, if of anyone, it is true that, as St. Paul wrote to the Romans: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's."

\* \* \*



*A Colony for Ojai.*—We print in this issue an outline of a proposed "Industrial Co-operative Colony in the Happy Valley, Ojai". Mr. Zalk and Mr. George Hall are good enough to look after things for me there, and have my full confidence. The Valley has a great future before it, but its history has yet to be written in the physical world, where the plan for that future will be realized, more or less perfectly according to the intuition and the devotion of those in whose hands the working out is placed. Mr. Holland has kindly promised to help in the legal arrangements necessary under the law of the United States.

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*An Unveiling.*—There was a pleasant little ceremony on the 16th November, at the Bhojanashāla, Adyar, in which our Brother Charles Leadbeater unveiled an oil painting of Brother Srinivasa Rao, in the Bhojanashāla over which he had for so long presided. Adyar has become a real Theosophical Home, consecrated by marriages, by family lives, by births and deaths. As the centuries pass slowly by its story will continue, for more and more memories will gather round it. Our great Teacher, H.P.B., our first President, H. S. Olcott, these have their names attached to Blavatsky Gardens and Olcott Gardens, and their statues, side by side, consecrate our Central Hall. Their memories can never pass out of the story of the Theosophical Society, which owes its very existence to their faithful carrying out of the instructions given to them by their Master. All over the world it has spread, and forty-seven countries now possess their National Theosophical organizations, each National organization being autonomous under the General Constitution, which is their bond of union. Colonel Olcott built that Constitution on the model of that of the United States of North America, and it has been duly considered,



amended and confirmed at various General Meetings since held.

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Two dreams have been recorded which give what appears to be very good evidence—if such evidence be still needed—of the fact that dreams may be experiences of physical events, occurring far from the dreamer, at which he was present none the less, so far as his consciousness was concerned. Here they are, as recorded in the *News-Chronicle* (London).

#### BOY'S DREAM OF THE DISASTER

A premonition of the R 101 disaster, as conveyed in a dream last Thursday night, was told to the *News-Chronicle* yesterday by a 15-year old reader, J. Platten-Woodhouse, of Baker-street, Luton.

He writes: "I dreamt I stood on the top of a hill with a woman dressed in mourning. We saw airships coming from the direction of Cardington (as I guessed).

"As they drew nearer they turned sideways so that we saw their length—and one was distinctly longer than the other.

"‘That is R 101,’ the woman said, pointing to the longer one . . .

"We grew very anxious as it approached the hill, rapidly sinking lower and lower. Suddenly the woman shrieked . . . It loomed over us, dropping until it burst into flames."

"Then I awoke!"

The *News-Chronicle* verified the fact that Mr. Platten-Woodhouse told his mother of the dream before the actual disaster occurred.

#### THE SOUND OF A GONG

Another account of a dream foreshadowing the disaster is told by Mr. Ashworth Barlow, of Claremont-Avenue, Hull.

"I could not sleep on Saturday night," he said, "and at two o'clock in the morning I got up and sat on the edge of the bed, smoking a cigarette.



"I seemed to be in a dream. I had a vision that I was on the airship. I could hear the whirr of the engines. Lord Thomson, who was close beside me, made a passing remark upon the smooth running of the engines.

"Then there was a sound of a gong and suddenly a terrific explosion. I felt that I was imprisoned. I smashed a window and scrambled free, running over fields until I was exhausted."

Mr. Barlow said that he was so convinced of disaster that he roused his daughter and her friend, and, speaking to a passing constable, said: "You may think I am crazy, constable, but from the experience I have gone through to-night I am convinced the R 101 has crashed in France."

It is quite likely that the Hull constable may have thought that Mr. Barlow was crazy at the time, but he must surely have been impressed when he afterwards read in the daily papers of the crashing of the giant air-ship, and remembered that he had been told of the "dream" which Mr. Barlow had had before the catastrophe had taken place. In the case of Mr. J. Platten Woodhouse, a boy of fifteen, speaking of his "dream," many discussions will probably be held as to how the dream could have occurred before the accident took place. I will not start such a discussion, but will gladly print any interesting details which may reach me.

A. B.

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Merely as a matter of record, it is worth noting how this year the Catholic Church is making a determined attack on Theosophy. A Roman Catholic magazine published in New York, *The Messenger of the Sacred Heart*, in its September issue, "Our Lady's Number," has an article by the Rt. Rev. E. A. Pace, Vice-Rector of the Catholic University of America on "The Rejection of Theosophy". The same month, in far-off Nicaragua, in the town of Granada, the Catholic magazine, "El Mensajero del Corazon de Jesus en Centro America"—



"The Messenger of the Heart of Jesus in Central America" publishes an article "La Lucha contra la Teosofia"—"The Fight Against Theosophy," by the Rev. José O. Rossi, S. J. What is remarkable is that both these magazines, divided geographically by thousands of miles, should conclude their respective articles against Theosophy with the same prayer! The prayer in Spanish, as given in the Nicaraguan magazine is the same as that in English in the New York magazine, and is as follows:

### THE MORNING OFFERING

O Jesus, through the Immaculate Heart of Mary I offer Thee my prayers, works and sufferings of this day, for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our Associates, and in particular for the rejection of Theosophy.

Evidently this prayer is to be repeated daily during the month of September, for it is again printed in the "Calendar of Monthly Intentions". The Spanish magazine "goes one better," for after the above prayer, it adds a "Resolución apostólica"—an "apostolic resolution"—as follows:

Not to belong to any theosophical society, nor to read books on theosophy.

It has long been known that the Roman Catholic Church had an excellent organisation, perhaps the best in the world for concerted action; and occultists have always asserted that the Church knew a good deal of practical magic, and never scrupled to use it. But what can be the occult effect when a pious and innocent-minded Catholic is asked, in the name of Jesus, and in the name of the most sacred of the Holy Sacraments, to practise black magic?

C. J.



Our beloved President and Mr. Jinarājadāsa left Madras for Benares on the 19th of December, Miss Willson and Mr. Ranga Reddy accompanying them. A communication since received from Mr. Jinarājadāsa brings us the welcome news that the journey passed without incident, and that the President was not unduly fatigued by it.

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Bishop Arundale has for some years now been doing wonderfully good work in Australia. He has stirred the Theosophical Section there into much useful and fruitful activity, creating among other new departures a Theosophical Broadcasting Station which not only daily spreads our teaching far and wide over the country-side, but has also won for itself a recognized position among other institutions of the same kind, and a reputation for providing a better class of entertainment and mental food than most of its rivals. Incidentally, it contrives to pay its way handsomely and to make a profit, which is not invariably the case with Theosophical enterprises! He has also done yeoman service, quite apart from the Theosophical Society, in connection with another part of the Great Plan, for he has been vigorously promoting the cause of political and social reform, urging upon the citizens of that land to abandon party strife and concentrate their energies upon securing good and pure government which will enable the country to take its place among the other States of the world and exercise its due influence for peace and good-will in International affairs.

He has just returned to Sydney from a most successful two months tour in New Zealand, where he has had overflowing audiences in the principal cities, and has twice been officially welcomed by the Civic authorities. It is probable that he may pay a flying visit to Europe and America in the course of the year.

C. W. L.

# ESOTERIC TEACHINGS OF H. P. BLAVATSKY

[*Note by C. Jinarājadāsa*]

IT is a matter of history that, soon after the inception of the Theosophical Society, members were divided into grades called "Sections". The aim of H. P. B., under the direction of the Masters, was to organise 1. an idealistic Society, such as the T. S. is now, with membership open to all, and 2. within that body to create a nucleus of serious students who would seek the way to the Masters, and be ready to carry out Their plans for the welfare of Humanity. So the T. S. was constituted into three "Sections"; the first Section, the highest, had as members the Adept Teachers; the second, in its lowest "degree" or division, those who definitely sought occult knowledge and training; and the third, general members drawn to the Society by its broad platform of tolerance and investigation.

Very soon, however, the scheme of three Sections was found unworkable, and was abandoned. But the idea of a band of occult students was never given up by H. P. B. The next event was the organization of an "Inner Group" in 1884. The "covenant" concerning its organisation, signed on the one side by a small band of Theosophists who offered themselves to work for the Masters, and on the other by the Masters M. and K. H. who accepted them, is published as Letter V. in *Letters from the Masters of the Wisdom*, First Series. This scheme too fell to the ground. The last stage was the organisation by H. P. B. of "The Esoteric Section of the Theosophical Society," on October 9, 1888. The name of this body was later changed to "The Eastern School of Theosophy," and it is now known as the "E. S." or Esoteric School.

When the E. S. was definitely organised, H. P. B. began giving to its members more profound teachings than she gave in her writings. The members of the E. S. were bound by a pledge, and therefore H. P. B. entrusted to them teachings concerning Occultism, which were too dangerous to reveal to the public at large, who would inevitably injure themselves by attempting occult practices without the supervision of a teacher.

These teachings were recorded, and have been reserved hitherto to the members of the E. S. But during the last forty



superphysical septenary are not to be pictured, only the pulsating of the interblended essence of colour should be thought.

After the physical come the psychic, the spiritual and the Divine planes. It depends on the intensity of the will and thought, the purity and sublimity of the Aspirations which plane is reached. Only enter on the experiment after shutting out all worldly thoughts, worries or troubles.

It is the pure Akās that passes up Sushumnā, its two aspects in Īda and Pingala. These are the three vital airs, and are symbolised by the Brahminical thread ; they are ruled by the Will.

Will and Desire are the higher and lower aspects of one and the same thing. Hence the importance of the purity of the Canals, for if they soil the vital airs energised by the Will, black magic results. *This* is the reason why all sexual intercourse is forbidden in practical occultism. From Sushumnā, Īda and Pingala, a circulation is set up, and from the central canal passes into the whole body.

Man is a Tree ; he has in him the Macrocosm and the Microcosm. Hence the Trees are used as symbols. The Dhyan Chohan body is thus figured.

The Auric Egg is formed in curves which may be conceived from the curves formed by sand on a vibrating metal disc. Each atom, as each body, has its Auric Egg, each centre forming its own. This Auric Egg with the appropriate materials thrown into it, is a defence ; no wild animals, however ferocious, will approach the Yogī thus guarded ; it flings back from its surface all malignant influences.

No Will power is manifested through the Auric Egg. Get wool of the seven colours. Wind round the 4th finger of the left hand a piece corresponding to the colour of the day, while meditating, and record the results. This is to discover the day to which the student belongs.

*(To be continued)*

# “NOT ALL OF ME SHALL DIE”

By ANNIE BESANT, D.L.

*(A Lecture delivered at Queen's Hall, London, June 9, 1929)*

IF you were going to travel to a foreign country which, so far as your knowledge extends, you had not visited before, you would naturally, I think, and quite rightly, try to find out something about that country. If you were quite certain that you *must* go there at some period of your life and would have no opportunity of returning, so far as you could tell, to your own country, you would desire all the more to know something definite about it; and you would probably take one or other of several different ways to become acquainted, to some extent at least, with that foreign land. You might read books about it, but they might not tell you exactly what you wanted to know. You might talk to people who had travelled there, or to people who were natives of the country, and so acquaint yourself, partially at least, with the conditions into which you were passing. How much more then, if we have to travel into a country inevitably, although we may not know the date of our journey, how much more should we endeavour to find out something about that land, asking what are the ways of making ourselves acquainted with it, and what are the conditions that will surround us there.

Now, just as there are different ways of becoming partially acquainted with foreign countries where you have not been before to your knowledge, so when you consider that last



journey, which you will take in your physical body to begin with, when the moment of death arrives, and then in the other subtler clothing with which you may be more or less acquainted on this side of death, surely it is rational that you should ask: "Can I know anything definite about it, and what are the different ways in this case?"

The answer to that question is partially found in the great religions of the world, but they are very various in their statements, as might be expected; sometimes even within their own limits they contradict each other; but on one point they are entirely at one, and that is, that there *is* a life on the other side of death. There is one very fine phrase that you may read in the Hebrew Scriptures, put among the Apocrypha—I do not know why—in which a key to the riddle is offered to you, and that phrase is, that: God made man in the image of His own Eternity, and had created him to be Immortal. The two phrases there, the two words rather, have a somewhat different meaning if carefully examined—the word "Immortal" and the word "Eternity".

"Immortality" is generally used to express a lengthy period of time, but "Eternity" . . . If you ask the metaphysicians who have tried to put into ordinary human language some of the mysteries of our life, you will find that they will tell you that Eternity is not the same as Immortality—that Immortality, as generally understood, is a lengthy period to which you cannot assign any end within your own knowledge, but that Eternity is something radically different. It is a state, not a period, a state in which everything exists simultaneously. It is that in which everything exists—everything that has been conceived or is at present regarded as inconceivable—all things that *can* exist or that have existed. In Eternity you have one mighty Existence not subject to space or time—one Existence, Self-Existence, beyond which human reason cannot climb, nay, nor touch the very fringe of that Existence,

concerning which a great Hindū Scripture has said : "The intellect falls back silent."

In the thoughts of some highly-evolved spiritual men of all religions, those who are described sometimes as Mystics, seeking union with the One Life, and others who are spoken of as Occultists, that is, those who seek to know the hidden things by study, by experiment, by continual and varied tests of the experiment, still the answer is always the same. Until comparatively modern times all over the Eastern world, which is the cradle of the world's religions, you will find that hand-in-hand with the knowledge as to what befalls a man on the other side of death, they speak also of what happens when that man returns again to earth. The doctrine of Reincarnation is part and parcel of all the great religions, philosophies and thoughts of metaphysicians that you find scattered over the world. And that thought carries with it the idea of a long evolution of the human being, and of all things in the world in which he lives, to which he comes again, over and over again, to attend the school of Life. Truly, he passes through different worlds even on this side of death, each fraught with its own peculiar function in human evolution.

Coming back for his next lesson in the school of Life, he is passed into a higher class, having in one of those intermediate states suffered to a considerable extent for the wrongs he has done, the suffering temporarily purifying him and giving him strength. Then in another of those worlds which lie beyond, he finds all that was noblest in his past, his highest thoughts, his greatest aspirations, all that is most human in the man who is "the Image of God's Eternity"; he finds that there all the thought which was noble thought in the life closed by death has gone with him into that higher world, to be changed into powers, into faculties, into characteristics, building up his character in itself, making the conditions that will surround him in the



circumstances of the next earthly life. So in very truth these stages are much like classes in a school through which the youth may pass to larger and larger knowledge, except that in this School of Life he must come back again and again until he has fully learnt all the lessons, until he reaches human perfection, the perfection of which the Christ spoke when He bade His disciples "Be ye therefore perfect: as your Father in heaven is perfect". And then as we read and study more and learn more how to know for ourselves, we find that on that "other side" of death, having conquered death, there is a great company, familiar to you who are Christian by the name of the "Just Men made Perfect," familiar in the other more ancient religions as the men who form the Inner Government—of which all forms of outer government are mere shadows, sometimes distorted, sometimes better reflected, an Inner Government that, as Matthew Arnold said in that famous phrase, "makes for righteousness". You have in a Hindū phrase that same idea where, it is said that "falsehood is transient, truth is lasting"; and there are phrases scattered over the great books of the world, showing that men are trying to catch some glimpse of that "other side of death," sometimes in noble poetry, sometimes in mystic trance, sometimes by the harder way of experiment, continually re-verified until certainty is gained; there are many ways leading to a similar goal, which is certainly possible of attainment for all those who are willing to pay the price.

But just as in worldly education there must be some faculties brought through the gateway of birth which fit the babe, when grown into youth and manhood, for special lines of work and of knowledge, those for which the faculties he has brought with him prepare him, so also, if you would possess for yourself the secrets of the other side of death, you must be willing to study the Great Science, to go through many

difficulties, to solve many problems, to follow out suggestions from above made by Those who have trodden the path before you, until you learn the realities of the unseen world and can carry on investigations for yourselves.

Now Those who wrote the great Scriptures of the world were men and women who had passed through one or other of the courses that fit the human being for gaining first-hand knowledge of the invisible worlds, so-called. Therefore you find different degrees of thought when you read the various Scriptures of the world. Every religion will tell you that its own Scriptures are written or taken down by the disciples of inspired men, and in them you read of Sages, you read of Prophets, men who have spoken of things not known to the majority, and not provable by them at their present stage.

In the great science of eschatology, as it has been studied for many ages in India, you find special rules laid down, whereby a person may fit himself to gain knowledge for himself; and those rules are rigid. They depend on the stage of evolution in which the person is, and in some of those books is given the particular discipline which must be followed if you would have this first-hand knowledge.

Now it is perfectly true that an enormous amount of the knowledge that we take for granted and live by in daily life deals with matters that most of us cannot prove. We all of us, I suppose, although we see the sun rise in the east and set in the west, know that the sun does nothing of the kind. We know that the sun stays, so far as we are concerned in the solar system, and it is we who go whirling round and round on our own axis, although our senses do not teach us that and we have to take it for granted. When we were at school we learnt many of the proofs about this, but for the most part we did not trouble about it, we took it on the general statement of scientific men; and so is it with a good many of the statements that are made by people who have studied along the lines of



the science of the subtler bodies, as they are called in Hindūism, bodies of subtler matter, bodies of which in the Christian Scriptures S. Paul says : " There is a natural body and there is a spiritual body." The Scriptures of the world do not confine the human being to the physical body with its limbs and senses and nerves and so on ; all greater teachings of religion speak of other vehicles also. And in the East, as you know, these have been very critically studied, and a great master of Yoga, Paṇḍit Patanjali, has laid down certain broad principles by which man may know whether he is or is not fit for Yoga. He puts people into four classes :

No. 1 class is that of the child-state, the " butterfly " stage he calls it, because just as a butterfly searches for honey from one flower to the other, so the child runs from one thing to another, tires of each and goes to something else. That type of mind is not confined to children, of course ; it is found in very many grown-up people, it is a marked type of all ages, and that type, Patanjali says, is not fit for this science of Yoga, as it is called.

Then he says the next stage is the Youth stage, having the mind of the youth, the confused mind, a mind that is pushed here and there blindly, and lives in a half-fog through the clouds and mists of passions. *That* type of man, says Patanjali, is not fit for Yoga.

Then there is the third condition of mind, where there is a fixed idea that possesses the man. If that fixed idea is something true and good, then the man becomes the hero, the sage, the saint ; but if it is false and largely untrue and trivial, then it may lead him to destruction if it is fixed on a falsity or if it deals only with trifles.

But when you come to the stage where a man *possesses* an idea instead of being possessed by it, then if that idea is false he becomes mad, and if it be true, there is the man who is fit for Yoga.

Now what is this science of Yoga, known very widely in theory in Eastern lands, practised by the great Mystics or Christendom with rules, the same in essence, although differing very much in detail? It is a discipline; the word means "Union". The Union is the union with God. The discipline imposed, if a man wants to go far, is rigid, strict; and unless you are strongly possessed by the determination to gain knowledge, you are hardly likely to persevere to a point that will give you satisfaction. Many, however, have trodden that path—and if you will forgive for a moment a personal remark, I have followed it for forty years; that makes one know a good deal more, but still the unknown lies ahead. But even what I have done has enabled me to test anything that I shall say to you now or in my lectures on the next two Sundays. So that in speaking to you, I am speaking of what I know, just as I should say with regard to my study of various branches of science when I was younger, that I learnt many things of which I myself was sure, because I had tried the experiments that proved them, and many other things I accepted on the authority of experts who had gone much further than I had; but I took them as probably true, as I knew the kind of pathway they had travelled and I was willing to act on their knowledge, knowing that it was accurate as far as I was able to judge.

Well, the same kind of discrimination must be exercised if you are going to deal with the spiritual science of Yoga. There are many Yogīs who perform very remarkable feats, but that does not prove that they have any of the higher spiritual knowledge. There was a man over here called, rather uncomfortably I think, the Tiger Mahātmā—like talking of a round triangle—who could do some extraordinary things. He could stop his heart and lungs from working, and do all kinds of physical things of that kind; but to be able to do curious things with your body does not prove that the



statements you make of the knowledge that you claim really is what may fairly be called knowledge of the higher life.

I might tell you of a funny little experiment I made when I was studying evolution a long time ago. I was reading Darwin, and he mentioned that human beings have a certain number of nerves that have gradually become inoperative, because they are not wanted by men. One instance was the way in which a horse or a dog could wag his ears backwards and forwards; that struck me as interesting and curious, and I thought: "I will try whether that small statement is accurate, as we still have these muscles in connection with our own ears." So I stood before a looking-glass for a considerable time each day, trying to wag my ears. Well, they would not wag. But after a few weeks they began to move, and I went on until I could wag them quite easily. I am not asking *you* to do that kind of thing; I just wanted to test that statement, as I happen to be rather an experimental kind of person. I have lost the faculty now, but I had it for a considerable time, much to my own amusement and that of those who were looking at me. When people were troublesome with their questions, I sometimes tried it; they were generally taken so much aback that they became muddled in their questions. I do not say follow these ways of mine, for they are not essential!

When you want to practise Yoga, if you want to do it safely, if you want in your investigations in the higher worlds to be fearless, which is of very great importance in your earlier experience, then you must be longing to tread the Path others have trodden; and perhaps if you are persevering and show some facility in the subject—for it is not everyone who can be a senior or junior wrangler—you can begin to train yourself definitely along the lines which, if followed persistently, will allow you to test for yourself the states on the other side of death.

Let me put it to you quite briefly that you must have a rigid discipline of the body for your own safety. The reason for that discipline is that if your emotions are not under your control, if you are not able to concentrate and control your thoughts, you would be exposed to a number of dangers on the other side, from the people who have passed through death, or from creatures who belong to other orders of Nature, like the nature-spirits, or the spirits which are called angels on a higher level and demons on the lower; for you have good, bad and indifferent. And if you enter and meet demons on the lower worlds on the other side of death, the first of which we call the astral plane—not a good name, but so called because the matter in it is rather luminous, a subtler form of matter than the physical—you go into very mixed company, and unless you know how to take care of yourself and to drive away anything that would like to attack you, and how to choose those who are in every way trustworthy, you had better not go.

There is a much easier way of coming into touch with that first world on the other side—the intermediate world as I call it—and I shall speak of that in detail when I come to deal with it; and that is the way used by the great body of men and women you know as Spiritualists, who, not generally having studied how to go into that world for themselves, utilize the services of men and women who are called "mediums"—that is, men or women who have a peculiar constitution of the two parts of their physical body, the physical or tangible, and the etheric, and who are able to separate the one from the other (which is not a sign of good health) and who can therefore afford to give part of the material which is needed if a dead man is present and wants to materialize himself, so that you can see him and talk with him. That is, he comes back to you and accommodates himself to your conditions. The other way is to go to him and learn



to put yourself into his conditions, a much safer way, though more difficult.

I think we must admit the enormous service which has been done by the great body of Spiritualists in helping to destroy materialism, the doctrine that man ended at death. They have faced ridicule of every kind, and there have been charges of fraud, sometimes true and sometimes false; but they have made it practically impossible for a thoughtful and educated person, who is willing to face the experiments they will conduct, not to know that intelligence, individual intelligence, can exist after the physical body has died. That they have done, knowing there *is* a great deal of fraud, not always intentional fraud, that comes from the other side; it is not wise to refuse a great mass of evidence, because you know there is some error mixed with it in individual cases. The position that Professor Huxley took with regard to Spiritualism was, I submit, entirely unscientific. He said that he did not care to go to a certain tea-party at Clapham, which was what the French call bourgeois, middle-class; and further, that he did not care to hear the same sort of drivel when it was supposed to come from the other side at a spiritualistic séance. But surely if even drivel *did* come from the other side, it was some sort of evidence of an intelligent agency. I do not say it is particularly interesting to hear, but supposing you are a materialist and you know a person who talked drivel in the physical life, and you hear him speak similar drivel from the other side, it does tell you that he is not altogether dead.

The words of my subject this evening, "not all of me shall die," I took as a sub-title to my lecture. Now if you want to understand what part of you survives and what part of you dies, if you really want to know and follow anyone through the stages, then the very first thing you must try to do is to understand the body in which you are living at the

present time. I do not mean so much that you must understand it from the standpoint of anatomy, but certainly from the standpoint of physiology, so that you can separate the results of disordered nerves from spirit-phenomena, and for this you need a very balanced mind, well under your control, and still more you need your emotions under your control.

Let me for a moment ask you to ask yourselves what happens to you when you go to sleep every night. For it was by the study of dreams that people in the West were led into paths of investigation that caused the results that are sometimes called the higher psychology. It is not a very good name, but this investigation convinced those who studied that the brain was not the only vehicle of thought or of emotion, as then materialists were inclined to think. Of course there has been a good deal of progress made in scientific materialism since the time when Carl Vogt said that the brain secretes thought in the same way as the liver secretes bile. It is a ridiculous statement, seeing that both the liver and the bile were material, whereas, so far as people knew, the brain might be material but thought clearly was not.

The beginning of really scientific understanding of phenomena connected with the brain had its starting-point in 1830, when the scientific study of dreams began. I say definitely the scientific study of dreams began when psychologists tried to produce dreams (with very considerable success) and when they came to their first great discovery that Space and Time were different in the dream-world from Space and Time as they are known in our world. That is, that there was something about the brain that they did not understand, and that if they could manage to talk to a person while he was dreaming, they might be able to get a little further in their knowledge, and one of their methods was to try to provoke a dream. That was fairly successful in many cases. Sprinkling a little water on the



subject was shown in many cases to produce a dream of a shower of rain. And in more elaborate experiments, as in a case where a man had a dream which was started by a knife touching the back of his neck, he awakened at the touch of the knife, but he had had a long dream in between. He was asked what he had dreamed, and he declared that he had dreamed he had committed a murder, that he had been brought to trial for the murder, that he had been before the judge and jury and had been doomed to death; that he had been taken to the condemned cell, where he remained for many days, and that he was then led to the place of execution; and that just as the knife of the guillotine touched his neck, he awoke! (See Du Prel's *The Philosophy of Mysticism*.) They had a number of séances like that, which showed that the working of consciousness when the mind was not confined by the brain was very different from its ordinary working and produced very different results. Then they tried to catch the dreamer talking, and they would ask him to describe what he saw, and they would have answers from him while the brain was quiescent. And that proved that thought and the brain were distinct.

*(Here followed a description of an experiment with the galvanometer which proved that the current passed through the man in trance without affecting his brain. The notes are incomplete here.)*

The whole study of dreams and trance has practically proved that man can think when he is separated from his physical brain, and in fact he can think very much better when the brain is in a state of coma than when he is in his waking consciousness. I daresay many of you have tried the experiment of putting a problem into the mind when going to sleep, and you have found it solved when you awoke. I have done that when I was working at mathematics, and all sorts of experiments have been tried with which I need not trouble

you. The thing I want to fix in your minds is that the brain is not the only vehicle of thought, but that by mesmeric and hypnotic trance it has been proved that a man in this trance is conscious and can leave his body, so that you can send him to visit people, or to a distant place to get information about it. It has been done over and over again; that is a step forward.

Now suppose that you want to go much further than that, and to take yourself out of your body; that is wanted if you are going to study the after-death states, but then you have to go through a previous discipline which begins with the control of the emotions. The emotions uncontrolled make experiments in the world on the other side of death practically futile. You may say, why? Take it for granted for the moment that you have a body more subtle than the physical—the body in which your feelings work; we call it the astral body. There is clearly some part of your physical body which your feelings may affect. Despair may stop the heart. Emotion may at any time affect the body, and a strong emotion is dangerous for a person with heart-disease.

Now what is the medium between the physical matter you know and the hyper-physical matter in which the emotions vibrate? Obviously you must know that, so that you can manage to control the emotions in a way that will not affect the physical body. That is one of the first things you have to learn, and if you succeed in going out of your physical body into the subtler body, and happen to feel rather irritated or excited, then this more subtle body of yours, the body of dream, vibrates very strongly, and if it does so you cannot approach anyone in the world on the other side of death.

I very often tell a person who is yearning for a friend who has gone on, that if he can think of his friend calmly and quietly before going to sleep, without any violent emotion, full of affection, but of quiet calm affection, he will be very likely to dream about that friend. Plenty of people have



tried that and found it to be so, but the difficulty is that they become excited, and if they have a violent emotion in the dream-body, the other person who is in a similar body is driven away from them.

I came across a case of that not long ago—a widow who dreamt of her husband, who always disappeared when she came near him. The reason is very simple, for her own dream-body was vibrating furiously, and the effect was that it drove away the person with whom she wanted to communicate, for her vibrations would so affect the person that his only chance of safety was to flee out of her way.

That is why people cannot be trusted on the astral plane by themselves unless they can control their emotions. You *must* learn to control your feelings; and then you have to learn to control your mind, and to think steadily on one thing without wavering, to hold your mind empty, but in a condition of alert attention, so that you can receive the thought. You must be able to do this for some little time, for that is a necessary condition of reliable communication.

These things are very tiresome to learn, and you cannot communicate with people on the other side (unless you are mediumistic or they can materialize) without having this control over emotion and mind. When your physical body goes into a trance, or when you send it intentionally into trance, so that you leave it in full consciousness, then you *must* have control over the finer bodies, and be able to manage both the emotions and the thoughts, which cause vibrations in the astral body and in the mental body. You need to know more about this constitution of your own bodies before you can very well begin any experiments on the other side of death. It is a very valuable control to obtain, quite apart from any investigations in other worlds. To have complete control of emotions does not mean that you are to kill out emotion; that is the worst thing you can do—to kill out emotion because emotion

makes you suffer—as, for example in the case of unreturned love; if you cannot bear the pain of that, and therefore let the love go, you will not go very far in Yoga. You have to train yourself so that you become more and more unselfish in your feelings and your thoughts; only then can you be trusted with powers which are dangerous in the hands of the uncontrolled in either of those respects; and that is the first great preliminary danger.

Then there is another physical thing upon which they insist in the East; it has been followed by the great Mystics in the West, though less strongly, but it is the only thing which will make you quite safe in the astral world; and that is, that you must no longer live on the dead bodies of your fellow-creatures. That is not a nice way of putting it, I know. You must give up eating meat, and in the western world few are ready to do this. I will deal with the results of it and the feelings towards yourself which you evoke when I come to speak of that intermediate world; at the moment I will say only that the antagonism between many forms of animal life and man is because the nature-spirits regard with warm affection the forms of animal and vegetable life, and therefore very much dislike human beings because of their treatment of plants and animals. And it is no wonder, when you see a man going along a beautiful lane and striking off the heads of the flowers with his stick as he goes. From what? Foolishness! He spoils some of nature's beauties from sheer thoughtlessness.

Sir Chandra Bose has proved fairly clearly that there is only One Life. As he said at the Royal Society, he had learnt that fact from what his ancestors had sung on the banks of the Gaṅgā, that there is only the One Life in everything, and that nothing is outside that Life. It is manifestly less in feeling as it becomes denser and denser; but if there is only One Life, whether it be a world or a universe that is outbreathed,



then everything that is in that universe is a part of that One Life; that is the teaching, of course, that you will find in every Scripture. This idea of the One Life permeates the Hindū Scriptures everywhere, and on that is based the Brotherhood of all that lives—and there is nothing that does not live. And so gradually, if you want to penetrate into the other worlds, you must purify your body, as well as control your emotions and your thoughts. You must not cause suffering unless sometimes it might be your duty, as a doctor calls it, to save the life of the body of his patient. No human being has the right to inflict pain on another human being, except in order to help that human being to some better condition, or to avoid danger.

If that were really believed, if Brotherhood were anything more than a pretence and a sham in our civilization, how changed our world would be! It is far off, but it will come, for fortunately we cannot injure our brother without that injury reacting on us, who share the same life with him; and so the slum of the city sends its diseases, often through the seamstress working on a starvation wage, into the mansion of the noble, as we go about from one place to another. Science tells us of a physical Brotherhood that we forget at our peril. For just in the same way as there are infectious diseases that scatter noxious particles on all that come near their victims, so you are all the time scattering particles of your body everywhere, and those of others fall on you; not one of us will go out of this hall this evening exactly the same physically as we came into it; and this is the justification, of course, for segregating diseased people, and for making laws to check the poison of alcohol. It is not only that the drunkard is the enemy of himself and of his family; he is the enemy of everyone that comes near him, because his infected particles fall on the bodies of others. This is a good thing in Nature; it

teaches us by pain and suffering, if we will not learn by love. Gradually we shall come to know and understand, perhaps, that the law is good, and that only by obedience to the law can we be really and safely happy.

I do not know that anything proves that more truly than the development of the power to appreciate and examine the things that are invisible, for we may then see the results that otherwise we should not see. Think of the aura, the part of the invisible body that surrounds a man; if you see in it a sudden blaze of scarlet, you know that he has lost his temper, that he lacks self-control; and if you see a jagged flash of scarlet, you know that physical harm may be done to anyone who is sensitive, who comes near him. If you see him glowing with a beautiful rose colour, you know that he has kindly feeling and is shedding it about him. So we carry with us our thoughts and feelings visibly to those whose eyes have been purified.

It does not need much development to be able to see astral colours. Many people see them when they hear music. H. M. Sylvia, who was Queen of Roumania, wrote much about the colours she saw when she heard music. All these subtler things that are around us and that open to us as we become more and more healthily sensitive—these are all lines along which we can come into touch with the more ethereal world, which lies on the other side of death. But there is another way which you can use without going through this kind of training of which I have been speaking, and that is, by loving the dead and by sending them kindly thoughts. The people on the other side are conscious of you, though you are not always conscious of them. They are often grieved for lack of the love of those they love, while those who are left behind think they have passed beyond their reach. And so it is well for all of us to send out kind and pure thoughts, for they will help the world and help sufferers in it, and gradually we



shall learn to be a benediction wherever we go, carrying peace and calm and kindly thoughts into any company which we enter.

All that training of emotion and thought is necessary for your safety if you would pass consciously into the next intermediate world, into which all our loved ones pass, and into which we shall pass so soon as the cord of life is broken. They say: "he is dead"; yet he is far more alive than before!

But there is one thing about the death moment that I ought to say to you; do not surround that moment with thoughts of grief, however great may be the suffering you feel on the passing over of someone that you love; for their sakes, do not let yourself have a strong feeling of sorrow, when they are passing out of this world into the next. Surround them with peace and love and happiness; so will you help them on their way. Above all, do not be afraid. There is nothing to fear if you realize the One Life. Nothing to fear, because others share that Life with you, and if there be any who are hostile to you, you can send them love, and so neutralize their hostility. If they have any feeling of anger, send them thoughts of friendship, not by talking but by thought; thus you can work out old enmities, brought over perhaps from other lives.

It is true that if you feel a constant shrinking, or even dislike when meeting a person, it is wise to avoid that person, because there is a wrong between you on one side or the other, and you may not know of it. But think about him kindly. Send him thoughts of goodwill, and that antagonism will gradually disappear on both sides. If you can train yourself so that your astral body acts automatically, just as you may train your physical body to do things by itself without your thinking about them, if you can train that body of emotions automatically to return love for hatred, kindness for unkindness, so that you do not need to think about it, but as

soon as the thought is formed the body responds with goodwill, you will find your life becoming very much more peaceful.

I used to have a very hot temper, and I frightened myself on one occasion by that hot temper, for I was so angry with a person that I thought for a moment I could kill him, and that so shocked me that after that I tried not to feel so passionately angry. When I learnt about Theosophy, I knew what to do, and how to do it; and as I had a stormy life then, I had plenty of opportunity to practise these things and to send out kindly thoughts, and it became so automatic and it is now so adjusted that I do not need to bother about it. There is so much in which you can train these bodies of yours, if you will only take the trouble to make the effort.

All that will serve you on the other side of death, and it will serve you now by bringing your dead friends near to you. Remember, they are about us all the time if we love them, and then they do not feel lonely or forgotten; but we may give them that neglected feeling unless we keep our love alive and warm and flowing out to them.

So, taking that general view of the world on the other side of death, I would ask you to accept, as a hypothesis for these lectures, that we have to study especially the two worlds on the other side of death, the astral or emotional, which we shall take in detail on Sunday next, with its phenomena, and then the mental or heaven-world, in the subtler matter of which thought-forms are creative powers.

Thus life becomes to us large and beautiful and rich, and if you can add to that a belief in the plan of the Great Architect of the Universe, carried out perfectly by Those who live to do His will in the other worlds and in this, if you can trust that Architect and believe in that Plan, then you have learnt the secret of Peace. For if you really believe that, it does not matter what happens to you, whether you live or die, or whether you succeed or fail on the physical plane.



Put your best into what you think is a good work, are you to be down-hearted when sometimes you fail? No! It may not fit in with the Plan at the time, but the force you have put into it of love, of spiritual energy, that will go on endlessly into some form which *is* in the Plan. It cannot waste, it cannot fail; and so gradually you become entirely indifferent, whether the things you do succeed or fail. You work your very best. You work your hardest. As it is put in *Light on the Path*: "Work as those work who are ambitious." But you work in the confidence that there really is only one Worker, God Himself. His Life works in you. Let that Life work, and then whether *your* schemes fail or succeed is a matter of utter indifference, for the One Worker turns all to great ends and noble uses, and life becomes joyous, as our Krishnaji tells us it should, because we become the channels of the One Life that lives in the world. And that Life can never fail, no matter what *our* failures may be.

(*To be continued*)

GET into the game of life with enthusiasm. It is better occasionally to be deceived in people than to be always distrustful.

This world would be a happier and a better place if only we could learn to be one-half as alive to our neighbours' excellencies as we are to our own, and one-half as blind to our neighbours' faults as we are to our own.

*Masonic News*

# THE CENTRE AT ADYAR

BY THE RT. REV. C. W. LEADBEATER

OUR Theosophical Society has many and various lines of activity; in many and various ways it is meant to be—and it ought to be—of use to the outer world as well as to its members. We have heard and read many times that the Occult Hierarchy, which is the true Inner Government of the world, has some time ago established the custom of sending out into that world a new evolutionary impulse at the beginning of the last quarter of each century, and that the Theosophical Society, which was founded in 1875, was the special effort made in that direction in the nineteenth of those centuries.

So far as it concerned what are called the Western countries—Europe, America, Australia, etc.—its mission at first was principally didactic; true, its chief object was the promotion of Universal Brotherhood, but the very proclamation of that involved the expounding of the system of philosophy upon which that doctrine of Brotherhood is based. Here in India the great facts of Nature were already known, though perhaps in the course of the ages they had come to be regarded rather as a splendid tradition or a counsel of perfection than as a living reality influencing our action at every moment of our daily life.

All of us, in East or West, had to realize the facts first before we could modify our lives in accordance with them.

The scheme of life which Theosophy propounded came to us in Europe as a dazzling revelation, a wonderful outburst of light in what had been Cimmerian darkness. First we had to study and understand, and then came the inevitable urge to share that marvellous illumination with our brethren, to go forth and preach this new and glorious gospel.

This duty of spreading the light is still incumbent upon us; it will remain our duty so long as there is in the world one soul still dwelling in the darkness of ignorance. But as we came to know more of the Great Plan we began to perceive that there were other ways in which we could offer ourselves as channels of the Divine Power, as ready instruments in the hands of Those who help the world. We found that these Masters to whom we owed so much would deign to use us in Their work; it was revealed to us as part of the grand scheme of the Logos that those of us who partially comprehended it should be allowed the privilege of helping in its execution—that one who would yield himself selflessly into the hands of the Master might be drawn into closer communion with Him. One who receives this honour is called a *Chela* or pupil of the Master, though (as I have often said) the title of apprentice really describes the relation more accurately, for its object is not merely to instruct the younger soul, but to fit him as quickly as possible to take a part, however humble, in the service of humanity, in the working out of the Divine Plan.

He can help in this Great Plan in several ways, not only by the work which he himself does, but by making himself a suitable channel for the force which his Master desires to pour out in this lower world, and so saving that Master a good deal of trouble. And what a single pupil can do in this way for his own Master, a number of pupils gathered together can do for the glorious and mighty Hierarchy to which I have already referred. That Hierarchy is constantly pouring down all kinds of high and noble



influences upon the world, and It also, like the individual Master, needs channels through which Its influence can readily flow, centres at which Its force can be stored, and from which it can be conveniently distributed.

The establishment of such centres is one of the pieces of work which have been confided to the Theosophical Society ; it is in pursuance of that trust that communities have already arisen at Sydney in Australia and at Huizen in Holland. Tentative efforts are being made at some other places to lay foundations, to provide suitable conditions, to sow seeds which shall presently develop and blossom out into full florescence.

But it should be most explicitly and emphatically asserted that all these are subsidiary to Adyar, the true centre chosen by the Masters fifty years ago, the only centre in which Their emissary, our great founder Madame Blavatsky, was directed to reside for that purpose. Our Society is world-wide, yet its root is in this sacred soil of India, the Motherland of the two Adepts who were jointly responsible for its foundation. Distracted though this country may be at the moment, forgetful though many of her sons may be of her glorious past and of her spiritual heritage, she still remains the land most suited to reflect the majesty of Shamballa, the spot of earth through which the light and life of higher planes may be most easily transmitted. The centres of commerce and material civilization (so-called) may be elsewhere, but this is still the focus of spiritual power, and an influence flows hence which no other country in the world can give.

So this beautiful estate of Adyar abides as the Head-Centre of all centres, the Mecca of Theosophical pilgrimage, the true heart of our Society in the outer world. Yet this centre has of late been somewhat neglected, and the inestimable advantages which it offers to students, to pupils and helpers have not been fully appreciated. Some years ago its accommodation was taxed to the uttermost, and crowds of

happy people filled its lecture-hall, studied in its unique libraries, perambulated its picturesque palm-groves, and bathed in its marvellous magnetism. Now there are but few to profit by its pre-eminence, to steep themselves in its strange sweet Oriental atmosphere, to carry out with vigour and efficiency the various activities which our Masters desire to promote.

Brothers, these things ought not so to be ; there must be many in our Society who, if approved by our President, could reside here for a longer or shorter period and help in the work of the Centre. I know that for most of us karma does not permit so fine an opportunity ; we have business to which we must attend, family duties which we must fulfil ; these things are our dharma, and we should be wrong to neglect them. But I think there must be some who could contrive to give assistance, who could meet the requirements, who, hearing the Master's call, would whole-heartedly reply : " Here am I, Lord ; send me ".

Yet let them think well before they offer, for the Masters want no half-hearted servers, but rather those who are willing to make sacrifices for Theosophy, to follow where our Commander leads. Remember also that there are certain physical-plane conditions, about which it is necessary to make application to our President, without whose express permission no one can be received here.

I have often been asked by members in various countries how they should go to work if they wish to try to found a spiritual centre. The only way is to gather together a few people who are really keenly interested in Theosophical ideas, and anxious to devote their lives to the service of humanity, and let them live together, or as nearly together as possible, and do their work. But it is very necessary for the successful achievement of spiritual work by and through such a centre that those people should all be on good terms with one

another, for this perfect harmony is one of the most important factors.

Naturally those whom you gather together will be people who are all working for similar objects, and all thinking to a large extent about the same things. But it is also necessary that, besides this general agreement, they should set up a very high standard of brotherly feeling among themselves, otherwise you will be liable to constant small frictions which will absolutely prevent the working of such an influence as that of which I have been writing. It is a very delicate and difficult matter to bring any centre into such working order that it can be used for this higher work as well as for the lower.

Theosophists are necessarily people with some individuality—otherwise they would scarcely have broken away from ordinary orthodox or worldly thought sufficiently to join the Society. So when you bring together a number of people who have decided and perhaps strong individualities, friction or even squabbling would be certain to arise unless there were real affection among all the people concerned. They must all be firmly resolved to make allowances for the peculiarities of others, and they must strongly endeavour never to misjudge or misunderstand one another, so that each will always recognize in the other the same earnestness, sincerity and good intention which he feels within himself. It is not in the least required, nor is it even desirable, that there should be no differences of opinion; but such differences must always be expressed in a fairly good-tempered and courteous manner.

Some years ago it fell to my lot to have to assist in the formation of a group of students whom some of our Masters wished to weld especially closely together in order that through them as a group certain unusually difficult pieces of work might be done. The group was to be a channel as nearly perfect as it could be made, always available for the



use of the Hierarchy; They even spoke of it as a weapon always ready to Their hands. The Chohan Kuthumi announced to us this decision of the Hierarchy, and in doing so He was gracious enough to give us a full and very interesting explanation as to why it was needful that the link between its members should be so extraordinarily close; and He furthermore illustrated His remarks by making a very wonderful thought-form to aid us in our comprehension of them.

We wrote down as well as we could the information that had been given to us, and we circulated it among certain private groups of pledged students. We could not of course reproduce the thought-form, but we made the best drawing of it that we could, so as to give some idea of what was meant, though naturally it falls infinitely short of the symmetry and expressiveness of the original thought-model. I have asked His permission to publish in this magazine our report of the instruction which He gave (with of course certain necessary reservations) with a drawing of our illustration of it. He has been so gracious as to consent, and I therefore append it here. I cannot guarantee it as a verbatim report; but I can certify that the gist of what was said is accurately rendered.

He began by congratulating the members on the effort at unity and mutual understanding which they had already made, and encouraged them to persevere with it and perfect it. He told them that because of this effort He had been able to advance some of the newer members much more rapidly than would otherwise have been possible, and He expressed the hope that by their activity in service they would take full advantage of the opportunity which this advancement offered to them.

He explained that they had been brought together because of the work that such a specially trained group could do in the future. He said: "It will be interesting, beautiful

and most valuable work, but it will not be easy to do; so you must prepare yourselves for it carefully and thoroughly. The work has two aspects—what you can do in the outer world, and what your Masters can do through you in the inner world. For both of these unity is the first necessity. I am much pleased with the mutual affection which you have shown; already it is beautiful and refreshing; make it still more radiant and resplendent. Already it is a flaming fire; make it now a splendid sun. Even now it illuminates your household and neighbourhood; let it grow until it enlightens the city and country in which you live.

“I want you to see in symbol exactly how and why that close affection and unity is so valuable. It has already been explained to you that each pupil becomes a channel for the spiritual force which his Master is always pouring forth; and he makes himself such a channel by two separate actions constantly repeated. You understand, I hope, that it is part of the work of a pupil to reach upward towards his Master, to try to raise his consciousness until it blends itself with that of the Master, so that he lays himself fully open to that Master's influence; and the fact that he thus turns his thoughts and feelings upwards renders him impervious to the vibrations of undesirable thoughts and feelings at lower levels.

“He may be imagined as a funnel, open always to the higher influence, but closed to everything which comes from below. That is the first action; and the second is that at the same time he learns to be utterly unselfish; instead of thinking of himself, and thus turning all his force inwards, he trains himself to think first of others, and so all his powers instinctively radiate outwards for the helping of the world. This makes him a valuable instrument in the Master's hand; the Master has simply to pour His force into the pupil at the highest level which that pupil can reach, and it is automatically received, conveyed down to the lower

level, and radiated out in all directions—or perhaps in some special direction—according to the Master's will.

“Yet more; the pupil is himself full of zeal and fervent goodwill. So as soon as he realizes that his Master is using him in this way, the earnest desire and power to help is awakened in him, and he adds every ounce of his own little strength to the infinitely greater power of the Master's force; so that it is a fact that the amount of energy which issues from the bottom of the funnel is actually greater than that which was poured in at the top, for at each level of the pupil's consciousness a little rill is thus added to the mighty stream.

“Imagine that the funnel is constructed of some transparent material, and that the successive planes through which it descends are indicated by different colours in that material. The tremendous energy rushing through it renders it rigid while it is being used, and therefore absolutely impermeable by vibrations from without, entirely unaffected by the stormy sea of lower thought and feeling which is always futilely raging in the world around us.

“But it is not impermeable from within. Take an analogy to help your thought. Represent the Master's energy as a torrent of white-hot metal poured through that transparent funnel; no drop of that molten metal would be lost in transit, but light and heat would unquestionably be radiated horizontally through the sides of the funnel. Just so the Master's power loses no iota of its efficiency in passing through the pupil—indeed, as I have said, it is even increased; but nevertheless the neighbourhood is flooded with the golden light of the higher intellect and the crimson glow of unselfish love.

“This funnel will grow as the pupil progresses, and that in two ways—in width and in length. As the ego grows stronger, as his intellect and his love develop, the funnel will gradually widen; as in character and in life he draws nearer to his Master, more and more of that grace from on high can



be received and transmitted, and so a larger vehicle is required. Meantime the pupil, practising meditation upon his Master, will steadily raise the level of his consciousness higher and higher, from subplane to subplane, so that the funnel will lengthen in the upward direction also.

"Its mouth will lie at first in the middle of the mental plane; his Master must make the channel as far down as the pupil's ego, and the disciple will then receive and carry on the force. Even that will already save the Master much trouble, for it is so much harder to deal with the denser matter than with the subtler; but as soon as the pupil is full of unselfish love and devotion his buddhic body will rapidly develop, and, the mouth of his funnel being now on that higher plane, the Master can pour down His force into it in far greater quantity and with far less exertion.

"Still further unfoldment will make the link with the ātmā of the disciple on the nirvāṇic plane from which his Master habitually works, and for the first time that Master can use the consciousness of the pupil, (then a high Initiate) absolutely as though it were His own and without the slightest effort. There is no method of progress so rapid and so stimulating for the pupil as this more and more intimate association with the work of his Master.

"Now I want you to extend the idea, to see how you can be utilized as a group. Imagine that your funnels are laid side by side in a ring, so as to make one larger funnel. The tops of the individual funnels would then have to bend outwards in order to make the proper shape for the combined group-funnel. Those individual tubes are still being used just as before—indeed, the enormous rush of force down the central tube creates a kind of suction which even increases the downpour through the subsidiary tubes, so that the pressure stretches their elastic mouths into quadrilateral figures, which fit in perfectly with one another, as shown in the accompanying

illustration. But to make such a perfect compound funnel as is pictured here needs almost superhuman love, selflessness—yes, and self-sacrifice. Sometimes in India we find a group of chelas which we can utilize in this way, but it is very rare in Western lands.

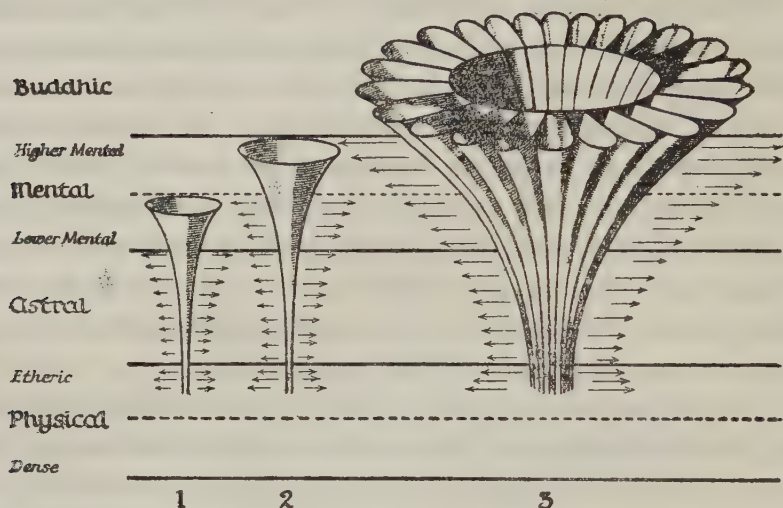


DIAGRAM OF THE FUNNELS

Funnel No. 1 represents the earlier stage, when the pupil has as yet only the ordinary consciousness in the physical, astral and mental bodies; therefore its mouth is at the middle of the mental plane, between the higher and lower manas.

Funnel No. 2 shows a second stage, when the consciousness is already linked with the ego. The funnel will be extended to the lower part of the buddhic plane as soon as the pupil develops that consciousness.

Funnel No. 3 is an attempt to show the appearance of the compound funnel made by a truly united group. It will be noted that the individual funnels have been altered in shape by the compression.

The arrows darting out horizontally are intended to represent the unconscious radiation of love and mental power through the sides of the funnels.

“ You see at once how very closely the individual funnels must fit together ; the tiniest crack would instantly become a formidable leak. If they were laid together loosely the Master would lose half the power through the interstices ; and besides that, the pressure of that tremendous force would drive the tubes apart. An ordinary, untrained person can hardly make a funnel at all, and certainly cannot make a funnel which is smooth exteriorly. He is covered with prejudices and uncharitable thoughts which project in all directions like great spikes, and would make it absolutely impossible for him to fit into a mechanism of this kind. All these must be carefully and thoroughly filed down before he can offer himself for such marvellously close application to his fellow-disciples, and for adults this is often the work of years, though for old souls in young bodies it is much easier.

“ Even when all these rough spikes, which indicate prejudices and evil thoughts, are finally eliminated, there still remain certain rounded contours and swelling curves by which one funnel differs slightly from another. These too would prevent perfect adaptation, yet they cannot and indeed should not be flattened out, for they represent the special characteristics of the different Rays and the idiosyncrasies which the Logos has stamped upon each individual for the fuller expression of the many facets of His glory. Every brother remains always an individual, and to kill out his individuality would not be progress, for it would be levelling him down instead of leading him upwards.

“ How then can you obtain the perfect apposition which is necessary? You must learn to make your wonderful funnels, which are so rigid to distractions from without, to a certain extent elastic and adaptable to these natural peculiarities of your brethren. Here you see the need not only of abundant love but also of perfect mutual understanding. You must know your brother so well, you must



trust him so utterly, that it is impossible for you to misunderstand him. Only then is gained the complete unity in which the disciples have become 'as fingers of one hand.'

"You have seen how this affects the work which your Master can do through you ; note also how it affects what you yourselves do in the physical world. As I have said, you have been brought together here in order to give you, who have been associated in the great work in other lives, the opportunity of forming this group, of welding yourselves together in this special way. Later you will probably find yourselves widely separated, bearing the Theosophical standard in many parts of the world. Men will malign you, will try by false reports to sow discord between you, as they do always with those who try to help them ; but you should so know one another, so trust one another, that you will merely smile at their calumnies, saying :

'I *know* my brothers, my sisters ; they have *not* said or done this evil thing.' Learn to make allowances ; learn to trust.

"It will be well for you to qualify yourselves for this work in other and more definitely physical ways. You should all know thoroughly the broad outlines of the Eternal Truth, not only that you may guide your lives thereby, but that you may be the better able to help and instruct others. Be thoroughly efficient in every-day life ; all that you do should be well done. See that your language is perfect, free from vulgarity, slang or grammatical error ; to that end you should study the best models. The nectar of Theosophy is always pure and invigorating ; yet does it please men more when offered in a beautiful cup. So will you give to men always the Eternal Truth ; yet it will attract them more readily if you clothe it in suitable words.

"Be always happy and full of joy, yet never frivolous. Be quiet and graceful in all your movements, never noisy, hurried or jerky. Ever gentle and patient and courteous, you

will bring men to the feet of the Master by persuasion, not by acerbity. Do not blame or criticize people ; when you see their faults, think helpfully and not disdainfully of them. In teaching, learn to state facts simply, clearly and convincingly ; try to enter into the minds of your audience, so that you may see how best to put what you wish to say. Pupils should remember that from the moment of Acceptance the force of the Master will always be flowing through them, and His blessing will ever be upon them—to be passed on to others.”

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This instruction was given to a specially selected group—a number of developed egos chosen with great care for a definite purpose. We cannot hope to attain quickly to such success as is here pictured ; but at least the teaching indicates to us very clearly the direction in which we must make our effort, the line along which we have to travel if we wish to become soldiers of the Spiritual King, striving under His banner to resist the evil, and to strengthen the good. It is not an easy road to tread ; it is not for the sybarite or the lotus-eater ; yet it leads those who follow it to bliss far beyond the comprehension of the ordinary man of the world. One who has trodden it persistently and with triumphant success through a long and stormy life has written of it :

“Even those who are treading its earlier stages know that its sorrow is joy as compared with the joy of earth, and the very smallest of its flowers is worth every jewel that earth could give. One gleam of the Light which shines always upon it and grows ever brighter as the disciple treads onwards—one gleam of that makes all earth’s sunshine but as darkness ; they who tread it know the peace that passeth understanding, the joy that earthly sorrow can never take away, the rest that is on the rock that no earthquake may shiver, the place within the Temple where forever there is bliss.”<sup>1</sup>

<sup>1</sup> *In the Outer Court*, by Annie Besant, p. 164.

# LETTERS OF W. Q. JUDGE<sup>1</sup>

*(From the Archives at the Headquarters of the T.S.,  
Adyar, Madras, with notes by C. Jinarājadāsa)*

## I

[The first letter on record bears the date "New York, August 7 1877". It deals with certain inner difficulties and failures of Mr. Judge, of which Colonel Olcott was aware, and is here published as showing the close bond which existed between the two. I omit all of the letter, except the conclusion. Mr. Judge speaks of himself in the third person.—C. J.].

MY DEAR OLCOTT,

. . . While he<sup>2</sup> feels that he has lost much of your regard, he desires to express his regard and love, as well as admiration, for you.

Yours,  
WILLIAM Q. JUDGE.

## II

71 BROADWAY,  
New York,  
April 2, 1879.

MY DEAR OLCOTT,

Yours of 24th February<sup>3</sup> came duly to hand. But what a meagre letter! I do not mean as to news, but on the subject of most importance—the T.S. "Keep the Society alive and

<sup>1</sup> At the formation of the T.S., William Quan Judge, then a young lawyer twenty-four years old, was elected "Counsel to the Society".

<sup>2</sup> Mr. Judge himself.

<sup>3</sup> H. P. B. and Col. Olcott arrived in Bombay on February 16, 1879; so the letter was written eight days after landing.



active." Is that all? No names, no directions, nothing. How am I to keep the thing alive unless it is by keeping it closely preserved? We are entirely without money, and without money we cannot do much. It's all very well to have newspapers, but I cannot agree with you that it is the proper way in which to carry the Society on. I hope to hear from you at length on the subject . . . Write me on all those topics you mentioned when we parted, and chiefly as to the conduct of the T.S. Doubleday<sup>1</sup> is a very good man and will work, but we do not like to incubate a plan of our own. At least I do not want to, because I know the .<sup>2</sup> should have some say in the matter, and Doubleday acknowledges the same thing in a blind sort of way, although he does not know as much as I do. As to Curtis, he is all right in his place, but I find him exceedingly skeptical and not the man to swallow holus-bolus the kind of authority the .<sup>3</sup> wants to exercise over us. It will rest as it did always with a few of us: Doubleday, myself, John,<sup>3</sup> etc. But you and they will of course see that H.P.B. *et al.* being gone we are as children without parents or guardians. So have some instructions sent us. From Los Angeles a man asks for permission to establish a Branch Society. Shall he be authorised? I have put him off until I hear from your end of the cable . . . I wish I was with you all. Am glad you have been so fêted, but sorry you have not written me more fully. Do not forget the members' names. Remind H.P.B. about the pictures, and give my regards to Miss Bates<sup>4</sup> and Wimbridge. Present my sincere salaam to M .<sup>5</sup> and also to the

<sup>1</sup> When the two Founders of the T. S. left New York for India, General Abner Doubleday was designated "President *ad interim*" to conduct the Society's affairs in U.S.A.

<sup>2</sup> The Master.

<sup>3</sup> John Judge, brother of William.

<sup>4</sup> Miss Rosa Bates and Mr. E. Wimbridge sailed from New York with the two Founders. After arrival in India, they quarrelled with the Founders and left the Society.

voyageur, and to all my unseen Indian brethren, and believe me ever theirs and yours,

W. Q. JUDGE

### III

N. Y., April 9, 1879.

MY DEAR OLCOTT,

Duly recd. yours of 10th today and hasten to reply. It was truly welcome, but you do not send us the list of members' names. Have you not yet opened your boxes and found them? . . .

Why the devil doesn't H. P. B. or "Co" write, and why don't you give some idea as to how we should carry on T. S.? When you were going away you said to wait in that respect until we heard from you. Now Doubleday is getting impatient and wants meetings held, and I am holding him off 'till we hear from you, and here comes your letter with no instructions in it. Well, I'll be d—d. × × ×<sup>1</sup> J. C. What the deuce does it mean that H. C.<sup>2</sup> has failed, and badly? I take it there must be some moral badness or ∴ would not desert him. Would they throw a man over for a mere physical failure? What did he do? Has he gone over to the dark ones, or what? He has not written of late, but has sent his little tract on Theism to all the members. I will return anything he may write. When you give me such news as that, please also say to whom I can impart it. I do not know whether to tell Doubleday or not. I am not wise enough to know in such a case. Please inform me.

. . . Oh! how I wish I was with you at 108 Girgaum Back Road in your Bungalows. Have you been to any place where there were elephants in the grounds and a tame tiger? Such a vision has been seen by Walker of stock fame. Both

<sup>1</sup> These crosses are in the original.

<sup>2</sup> Presumably Hurrychund Chintamon. See *Old Diary Leaves*, Second Series, for the story of H.C.'s connection with the Founders, and his attitude to them after their arrival in India.

you and H. P. B. offered him cigarettes and you were guests at the place.

Am glad you are well thought of . . . Glad too that you are in good health. Hope you will send me a copy if reported of your speech. Give the damned missionaries hell. Expose the follies and the hollowness of Xtianity here. Tell them that Brother Talmage is being tried here by the Presbyters for deceit and lies with a fair chance of conviction, and I am defending a case where the plaintiff is one of the Presbyters, Rev.— and I expect to prove him a liar and a fraud, and win the case, as I have his own handwriting which he thinks is lost to prove it.

Will H. C. matter make any difference with Wim and Miss Bates? I hope not. I will write him. Give him my love. Harry sent letters to him. I still hold out, but Oh God! one moment I wonder "how long" and the next am brave as a lion and only waiting to go on higher. I do not waver though as between T. S. and the opposite. As to that I am as a rock, but sometimes on the question of practical results in the future I am mentally much tempted . . . often there is much sorrow and longing in my heart after the little one gone away.<sup>1</sup>

Well, Good Bye, my boy.

Yours in Buddha,

WILLIAM Q. JUDGE

#### IV

Dec. 3, 1870

DEAR OLCOTT,

. . . I cannot understand how it is you have misunderstood me in regard to the ritual.<sup>2</sup> If we are to have it, then prudence dictates that we wait for it before admitting men, for we would only get them in to have them drop out. I

<sup>1</sup> Referring to the death of his little child.

<sup>2</sup> See later, the letter of Pandit Dayanand Saraswati.



decidedly disagree with you about it, for I do not think it would be good policy to go ahead thus ; and must say that your memory must be short, for the very last thing you and H. P. B. said to me before going was to wait, to refuse new candidates, to say number was limited, until we received instructions from Bombay. Those instructions were to "wait for a ritual". That has never come, and I have no desire to go ahead unless I can have all the responsibility. I do not desire to do something and then be blamed. I have looked upon the thing as a reality, and I do not care to go at it in a rush and thus botch it. I do not propose to come under the censure I heard from . . of you by reason of mistakes of this character. I am opposed to wholesale admissions and publicity when we have nothing to give. They will not be satisfied with a mere name and the injunction to "know thyself"; and all this I most emphatically declare you yourself and H. P. B. have already uttered or concurred in. Look at the hellish epistle—the last one—I received from H. P. B. I was blown hell low or sky high, which you please, and it would have driven off anyone else; though if it had, according to its utterances, none of you would have cared a damn.

Furthermore I have to live and must work. Already I have suffered in pocket through letting business slip to look after T. S. and was told one day at 47th St. that I was a fool to do that, as no one was expected to injure himself in that way.

If there is to be no ritual, say so—damn it, and end it ; and I can go to work myself and cook up a good enough one ; but I'll be quartered before I do anything about it as the matter stands, and in any event I am so driven to get a dollar that I can attend to nothing just now except matters of business for you and myself . . . I have resolved to do as Gus does ; poke along and do my best letting consequences go to the devil. I have had a bad habit of dwelling on what I would do if

business got bad and worrying over things on hand because there was great delay. But I have had excuses as positively I have been at times so hard up as not to know where to get money to buy necessities of life . . . I herewith enclose subscription of W. H. Hoisington the blind member of Wisconsin, please see that he gets all after Oct. 20 that I delivered him in person.

Yours,  
W. Q. J.

# V

[Though out of its proper place, I transcribe the following letter of Pandit Dayanand Saraswati, regarding a Ritual for members of the T. S.—C. J.]

Meerut, 16th May, 1879.

MAJOR GENERAL ABNER DOUBLEDAY,

*President ad interim, etc., etc.*

New York, America.

DEAR SIR AND BROTHER,

It gives me great joy to put myself in direct communication with one so sincere and worthy as yourself, to superintend the interests of the Theosophical Society and Arya Samāj in America. I send you my brotherly greeting. A happy meeting has just occurred between our Brother Olcott and Sister Blavatsky and myself, at which by comparing notes it is found that the two Societies have from the beginning been teaching identical truths—the eternal and divine truth which is found in the Vedas. Till such time as our American brothers after studying Sanskrit translate the Āryan philosophy into English, the Americans should read *Isis Unveiled*, because from what I have heard of the book and from the conversation which we have had, it appears to me that sister

Blavatsky will have written the book in accordance with Vedic philosophy.

I will soon send you the manuscript of three ceremonial degrees based upon Aryan Masonry, which will teach Western inquirers who may join the Theosophical Society of the Arya Samāj the fundamental principles of primitive Aryan philosophy. Our Brother Olcott will in time advise you fully upon this subject.

A great responsibility rests upon you, but from your known public character, and more especially from what we see within your heart, we are confident that your whole duty will be intelligently and courageously done. Great future results to the East and West depend upon the work of the present directors of our Aryan Societies. Let us have courage then, and persevere against every obstacle.

I hope you will send a reply to this through Brother Olcott, who will be informed from time to time of my address, because I am always in journey.

I salute you, my Brother, after the manner of the Aryans—Namaste. I am, my beloved Brother,

Yours sincerely,

DYA NAND SARASWATI

DEAR OLCOTT,

Doubleday is dead. Just found the above in his papers. It supports my view, as also do your old letters, as to the ritual. I send it as requested.

JUDGE

*(To be continued)*



# KARMA-LESS-NESS

BY C. JINARĀJADĀSA

THE world has many types of idealists, and they call themselves by different names. But, to me, they are united in one common work, which can be very briefly described as “releasing Divinity”. Many idealists clearly recognise that the Divine Life dwells in the heart of man ; Theosophy asserts that Divinity resides in the human Monad. Krishnamurti states the same truth by pointing out that “Liberation” is not a matter of trusting in others, however great, but of finding out what is one’s true self.

Whether we turn to the one ideal or to the other placed before mankind—Liberation by Krishnamurti, or Adeptship by the theosophist—one factor is common to both ideals ; it is, that man has within him the great Light, since man is himself “the Way, the Truth and the Life”. Hence it follows that our duty to our fellowmen is to release the Divinity within them. For, men are like prisoners bound by the chains of ignorance, and our work is to release them from their bondage.

If we examine all the processes of life, we shall find that everything in life is arranged so as to release the Divinity in the individual. When we look at life and note its pleasant things, we say that God is good, that He is love, that He is trying to make us open out or evolve by love. But since there is also much evil and suffering, we are forced to look a little deeper. It is then that we realise that the same beneficent

work of love is being done by the Divine Plan, even through pain and suffering.

From without the individual and from within him, the work of releasing Divinity is ever taking place. Let us first examine the way that the work of releasing Divinity proceeds from without the man.

Each of us, as he moves in a world of law, often breaks the laws of nature, thereby making what is called Karma. When we have "made Karma," we have generated a series of forces which disturb the equilibrium of the universe. It is therefore necessary that the equilibrium shall be restored. But this restoration is impossible for us where we stand now, because we lack the knowledge of how to do it. Yet, since it is necessary that we shall restore the equilibrium, the Lords of Karma enter from without into our problem. They arrange for us the way to restore the equilibrium. Therefore the Lords of Karma arrange our environment—the country, the race, the family, the religion and the culture into which we are born; They guide us into one family rather than into another; They arrange the distribution during an individual's lifetime of the good and the evil reaping of his past.

Now all this careful arrangement of the Lords of Karma is intended to release the Divinity within the individual. Every Kārmic difficulty, every pain, every trouble which we have, which we call the reaping of an evil sowing, is not intended merely to pay a "debt to Karma" in a mechanical kind of way; it has also the purpose of drawing out of us the Divine Nature which is in us. It is true that we seem to be as helpless logs which float on the tide of Kārmic waters, for we cannot guide ourselves, and destiny seems to be our master. But, all the time, if we look deeper, the purpose of our environment is to release Divinity.

There is also a second process which is equally necessary for the individual's growth. It is to release the Divinity

within him by his own action. That work must proceed from within the individual. How does it happen? It happens when the individual takes ideas as tools or instruments with which to break the fetters which bind him. Ideas must become his tools—the ideas of religion or science or philosophy which he finds. Every idea, either of right or wrong, of progression or of retrogression, when accepted by the individual, is a tool which he can use to release the Divine Nature within him. Take Theosophy, for example, as a body of ideas. What is the value of Theosophy? Not solely that it gives us a beautifully clear, intellectual philosophy, but much more that it rouses a power from within us to call out the Divinity which is latent in us.

So then, either from within or from without, the work of the release of Divinity takes place. But there is one aspect of this release of Divinity which is not sufficiently recognised. It is, that man does not release Divinity except by *creating*. We say in Theosophy that the true theosophist must always be building a perfect character. But what is character-building but creation? The character of the theosophist has to be utilised in order that he may create serviceable actions.

But there is a second type of creation which is not usually recognised in theosophical studies, and it is that on which I want to lay special emphasis. There is a type of creation which has not primarily in view the aim of Service, but what we can term Liberation. But I do not desire in any way to contrast Liberation and Service. Both are interdependent, for Service leads to Liberation, and there is no Liberation possible without Service. But there exist two types of creation; one type is of serviceable actions which release the Divinity in others, and so by reaction releases the Divinity in oneself. The other type of creation releases the Divinity



in oneself in another way. That mode of release is by Art, and it is that particular way which I want to make clear to those who are studying Theosophy.

Now the word "Liberation" means becoming free. But all life, such as we live, is, on the other hand, a process of making bonds. We cannot stir our little finger without creating a disturbance in the universe; and once having set a force going, and so having brought about a new combination in the universe, we must ourselves bring back again the harmony which we have disturbed (if we have disturbed it by evil), or we must be there to receive the fruits of the harmony (if we have added to it by good). All the time, our whole process of living is one of making bonds. Just now, we are meeting in this hall and are listening to talks on Liberation; but every smile which we give to each other makes bonds between us. If I inspire you by my address, you become bound to me, and I to you.

So life is purposely binding us together in all kinds of ways. Yet Liberation is our goal. How can this contrast be avoided? Now, Liberation can be described by a new term which I am coining. It does not sound pretty, and I hope when translating it into other languages you will not make something equally unæsthetic, equally unlovely. The word is Karma-less-ness. It is the state where the Karma which we have created in the past no longer affects us. Of course, we cannot annihilate any kind of force, when once it is generated; but we can stand apart from the reaction of that force on ourselves. That is Karma-less-ness.

First let me deal with the fact that, wherever there is true Art, in it is found the quality of Liberation, or of becoming free. And I will take as an instance one which you can put to the test. Consider those periods when you are sad and depressed, when all the time you are surrounded by dark thoughts, and you seem to be in the depths. If at those times,

you will manifest any artistic instinct which you possess, you can take your depression and create something out of it. One way to do it is to write a poem.

When you have so written a poem describing your depression, you will find that you have become liberated from your depression. That does not mean that, after you have written your poem, you may not still have your sadness ; but it will no longer be a kind of sadness which binds you. It will no longer be the same sadness which held you before. Though your astral body may still be sad, you will have stepped outside the astral body, for you will have created out of your depression a thing which stands apart from you. And as you look at your work of creation, you will no longer be bound to your depression.

Or if you will compose a melody, or, if you have the ability, you will paint—it does not matter what your gift is, provided you utilise your ability to create—, you can take the circumstances surrounding you and create something of art out of them ; and in so creating, you will be free of that particular set of circumstances. That is, of course, what all the poets do. At the time of creation, they are, as it were, one with their subject ; but as creation proceeds, there comes for them more and more detachment.

Now this detachment, which is necessary for the artist, is exactly like the Yoga which is described in India. Take, for instance, an artist who is going to paint a landscape. If he is going to paint, he has to become detached from the world of noise, from the world of movement around him. He has his brushes, his palette, his canvas ; but he must concentrate himself. Therefore, while he is painting, he must be detached from the world. He must be looking all the time, judging, drawing out of the landscape, so to say, what he wants, and it has to be done while he is detached from his environment.

Just as the Yogi in India goes to some quiet place, and metaphorically "stops up" his ears, and closes his eyes, in order that he may meditate with detachment, so too must the artist. You will find, if you mean to be a good painter, that you have to train yourself in the Yoga of detachment—not the detachment of sitting cross-legged and concentrating—but the detachment of sitting on a camp-stool, detached from noises, detached from the movements around you, and such things, which you do not want. You must not listen to the melodies of the air, if you are to see and realise what is before you. It is only at such high times of detachment that you have the real vision of the landscape before you; the landscape then becomes a window, as it were, through which you look into another world.

Now it is exactly the same in any other department of Art. It is only in so far as the artist becomes detached, that he begins to understand the possibilities of creation. That may seem curious, because artists are very emotional people. Nevertheless, as they create, they must for the time separate themselves from their emotion.

It will thus be seen that Art is always necessary for us as a means to Liberation. We must therefore create a work of art out of our griefs and out of our joys. We cannot come to Liberation till we have freed ourselves by creation.

Karma insists that, if I have injured somebody, I am bound to serve him. But I cannot merely say, "I forgive you," and thereby break the Kārmic bond. Yet I have to be free. But my real freedom only begins when I look at him, my enemy, and see something artistic in him. I then look at something which has no relation to me. That means that Karma ends.

All the time as we go towards Liberation, we must create. Our whole world must be created and re-created by us again and again. When a great spiritual message comes to us, we



know how sometimes our life seems shattered, and how we must begin our life all over again. That is re-creation, and such re-creation is absolutely essential, if we mean to be free. But as we re-create, if only we know how to create *artistically*, then, once having created anew, we are free.

None of us will really come to Liberation, till we have separated ourselves from our past. In every action of ours, in every thought, in every feeling, our past is influencing us; and we know that our past, that unseen past of earlier lives, has not been a pretty thing. All kinds of ugly things are behind us, and to-day all those things are influencing us. But when we come to the door of Liberation, we cannot go through that door until we free ourselves from our past. So then, if we are to free ourselves from the past, we must make a work of art of all our past, from the time we issued out of the Absolute, to the time we are on the threshold of Divinity.

This involves that mysterious process of living once again in the past, and thereby changing that past. For, till I have changed my past and made that past of mine a work of art, beautiful and therefore detached from my present, I shall always have that past dragging me back, like an impediment, like a chain. I cannot really be free, I cannot be liberated, while among my memories are memories of the evil deeds which I did a million years ago. For my eternal memory must be one and continuous. So I must begin changing my memories, I must change my deeds of the past, I must change everything inartistic in my past from the time that I issued out of the Absolute. I must recreate it all. When I have re-created it all as a beautiful thing, then I stand apart from all my past, and then it is that I can go onward to Liberation.

All this necessitates introspection. But what is the good of digging into oneself, and finding out all the wicked things one is? Surely one becomes more and more depressed. On

the other hand, one but deludes oneself if one covers up the evil that is within, and says that it does not exist.

We have, therefore, to find a mode of introspection by which we stand apart from the past; and that is why Art is absolutely necessary. If you will permit me to say so, you will not attain to Liberation until you become to some extent artists, not technical artists such as singers, painters and so on, but artists in the sense that you have learned the mystery of re-creating the universe. Certainly we are in one sense forced to accept the universe as it is; yet we can change it. And we change the universe, that is, our own universe which is within us—the only one that matters—, by taking up once again those impressions which constitute our universe, and by making something beautiful out of them.

*(To be concluded)*

## A PROPHET

I HEARD a linnet, ere the dawn  
Had lit the eastern sky with gold.  
Before the stars had yet withdrawn  
His hope, his joy, in song he told.

And later when the hills grew bright  
A hundred songsters joined his lay.  
They all acclaimed the waxing light  
The glory of the breaking day.

O prophets, who alone proclaim,  
Darkness is transient, this is true  
Though others wait the sun's clear flame,  
All shall at last rejoice with you.

F. H. ALDHOUSE

# THE SYMBOLISM OF THE BOROBUDUR

BY THE REV. A. J. HAMERSTER

FOR those who have not had the opportunity of visiting those far-off, distant lands, and of seeing with their own eyes the splendid structures which the faith of the people there erected to the sacred memory of the Buddha, the Light of Asia, the Great Soul who showed them the way out of the misery of this world to the glorious, blissful state of Nirvāṇa—for those, I repeat, who have not had that good fortune, I must commence by telling something of the surroundings.

Between the continents of Asia in the West and Australia in the East, separating the vast Pacific Ocean to the North from the hardly less vast Indian Ocean to the South, there lies a broken bridge, as it were, of small and larger islands, which many a time have been compared to strings of pearls or jewels—strings of emeralds rather, as a Dutch poet has beautifully and graphically described them.

For, if on board ship you make your way through the Eastern Archipelago, as vast as the whole continent of Europe,—or better still, if in an aeroplane you glide above it, between sun and water (between fire and water, perhaps I should say) the view of those isles, decked with dark green forests of valuable timber and cocoanut-palms—the illusion is complete that you see before or beneath you a treasure of emeralds, here strung together in long chains, there spread pell-mell, all



lying dreamily and happily on the still cushion of the dark blue velvet of the ocean.

And one of these jewels, elongated in shape, lying in the middle, perfectly fitting in the most southern string leading from Burma to New Guinee, is the island of Java, its size about four times that of Switzerland, and its population counting now about thirty-five millions of Javanese, not including several millions of Chinese and other Eastern and Western races.

To this fertile land—extremely fertile, otherwise it could not have produced and fed such a dense population without occasionally suffering from famines (which, however, are unknown over there)—to this earthly paradise, before Western navigators ventured on the high seas to conquer the world, came the Buddhist pilgrims from Āryan India, to bring the people the glad tidings of the Tathāgata, “He who has reached the Goal,” and to tell them of the Noble (Āryan means noble) Eightfold Path which leads to it.

In the course of time the people, having been won over from what was then the rather terrible cult of Shivaitic Hindūism, to which they had been converted in much earlier times—to the gentle ways of the Enlightened One, they erected to his memory, in the eighth century or thereabouts, the monument known as the *Borobudur*.

If we wish to comprehend, that is to know and feel the real living meaning, which this structure had for the people who built it—now long dead and forgotten, for the Javanese nowadays are Muhammadans—we must first guard ourselves against some misconceptions that may easily arise.

The first of these, and the most ordinary one, is to regard the Borobudur simply as an expression of religious piety, clothed in beautiful robes of sculptural and architectural art, much in the same way as many of us in these modern days read Dante’s famous ‘Trilogy’ as a work of deep religious

fervour and sublime poetical art. It is this, of course, but it is at the same time much more than this. It also embodies a well-defined system of thought, a conception of the universe and a philosophy of life, which wrap themselves in the cloak of an elaborate symbolic design. The same is true of the Borobudur.

This monument has been planted as a token, as a sign for the ages, in the middle of Java, on the top of a hill, in a beautiful green valley surrounded by high blue mountains, where two rivers meet and encircle the foot of the hill in the loving embrace of their clear cool waters. And from this eminence it not only shows itself as an enduring witness of the religious enthusiasm and artistic ability of its master-builders, but like a lighthouse in the night, so in the darkness of human ignorance it sheds the rays of the Wisdom of the Tathāgata.

Clear-cut in stone, it gives in the symbolic ordering of its component parts a transparent exposition of the doctrines of Mahāyāna Buddhism. It indicates to the vision of all who fain would know the way of deliverance from this earthly vale of woe and strife, the Path uphill to the mountain-top where peace and bliss serene reign supreme. It is built like a pyramid, broad at the base, pointed at the top, but differing from the Egyptian pyramid in that its sides do not rise as smoothly and evenly, nor as steeply; more like the famous Tower of Babel, it is composed of different terraces, each one placed on top of the one below, and smaller than that one, leaving thus a pathway on each gradient, every pathway leading all around the structure.

By this and other very elaborate devices the Borobudur indicates the different stages of man's spiritual evolution, of man's conquest over his lower animal nature, thereby, as he rises higher and higher, also gaining victory after victory over the known and unknown forces of nature, until at the

end of all striving, at the highest point of realization of the meaning of life, he himself has become Buddha, liberated, free from the ceaselessly revolving wheel of sorrow and rebirth on this earth.

Then joyously bursts forth from the lips of such an One the immortal song of triumph, sung by every human being, who has become a Buddha :

Many a house of life  
Hath held me—seeking ever him who wrought  
These prisons of the senses, sorrow-fraught ;  
Sore was my ceaseless strife !

But now,  
Thou builder of this tabernacle—Thou !  
I know thee ! Never shalt thou build again  
These walls of pain.

The second point which I want to make clear to you is that the Borobudur is not a temple, like our Christian Churches, or Muhammadan mosques, or Hindū shrines, into which you can enter for purposes of worship ; it is not a place where you can go inside through one or more doors. It has no doors, it has no inside, except the solid earth of the hilltop, over which it is built like a stone capping.

You may walk *on* it, but you cannot go *into* it. You may climb the staircases which lead from the four points of the compass on to the top ; you may on each of the different terraces circumambulate the whole structure, but you will always remain on the outside of the monument, with the blue sky overhead and open nature all around you, where sun or wind or rain are ever with you.

There are no roofs anywhere to shut out heaven's splendour, though on some of the terraces there are high walls on the outside, which temporarily, as we climb on high, cut off from our sight the view of the outside world. The symbolical significance of this arrangement I shall afterwards fully explain.



The third and last point I must impress upon you, before passing on to a more detailed explanation of the symbolism, is that you must not regard the Borobudur as an interesting object for sight-seeing tourists, as a dead relic of the past with no longer any real meaning for us in these days. You should rather keep in thought that the truth which the Buddha found and taught, which the Buddhist architects and sculptors hewed in stone, is a living truth unto this day, and will remain so unto the end of days, whether that end for each of us lies in a far future as we let ourselves drift along the current of worldly desires and attractions, or whether that end lies in the immediate future, in the present, in the now, as we take ourselves resolutely in hand and fight our way across the stream in order to reach the further shore.

Please evoke before your mind's eye a picture of the scene which this structure offered in days of yore when, clad in raiments of all colours, preferably of the brightest hues of red and blue and green and orange and purple, long rows of pilgrims, monks and faithful laymen climbed its steps and walked along its galleries, contemplating the scenes from the lives of Gautama the Buddha, and the other Bodhisattvas who preceded him, endless rows of scenes sculptured in relief on the walls of the lower part of the monument.

Slowly rising higher and higher from terrace to terrace, they went mentally and symbolically through the succeeding stages of emotional purification, mental elevation and spiritual enlightenment—the same stages through which the Lord Buddha too had passed in his former lives—and after having descended again to the ordinary world, strengthened in will and purpose, they tried to realize in their own daily lives the example set by their great Teacher. This is what the Borobudur meant to the people of old, and what it still may mean to us when we visit it, or contemplate its symbolism with our minds, as we are trying to do now—

not with the coldly curious eye of a tourist, but with the warm and loving heart of one who believes in Buddhas, Christs and Kṛshṇas, of one who feels that he also has that in him which can make of him, of each of us in fact, a Buddha, a Christ, a Kṛshṇa.

After this general introduction we will pass on to details. If you stand on the plateau on the top of the hill, where the Borobudur rises before you, you see it as a perfectly square structure, each of its four sides has a length of more than 150 yards, and you will be struck by the perfect unity of conception of the monument as a whole, notwithstanding the Eastern richness of detail.

But when you climb one of the narrow stairways, which you will find just in the middle of the four sides, and which lead exactly from the East, West, South and North straight to the highest terrace, there to converge on the large bellshaped cupola in the centre, which crowns the structure and gives the finishing touch to its unity as a whole—or when you rise above it in an aeroplane—then that unity appears in a very conspicuous way to hide in itself a duality.

For, whereas the lower terraces are all square and remain true to this design till about halfway up, the upper terraces are all as perfectly circular in form as the others are square. And this curious difference, or let us rather say, this sharp contrast—the joining of these opposites of circle and square—is the striking consequence of the basic symbolic idea that underlies the whole structure.

Tradition has it that from the lips of the Buddha have come the words that whenever his followers should erect a monument to the honour of the faith, they should take as their model the two distinctives of the Buddhist monk—the only two possessions in this world which a man has who dedicates himself to the Buddha-life—namely the begging-bowl and the yellow robe, and that these two should be placed in the

following order: the circular bowl on top of the squarely folded garment.

Now, in the symbolic language of all ages and all climes, circle and square have ever stood for the opposites of heaven and earth, spirit and matter, life and form, light and darkness, wisdom and ignorance, God and man, and so on. Man has to climb through the lower worlds of matter first, in order to reach the higher worlds of the spirit, to come from imperfection to perfection.

Yet in another way the builders have accentuated the contrast between these two parts of the monument, to indicate its symbolical meaning. For while the square lower half is richly decorated in true Eastern fashion with pinnacles, spires, small cupolas, niches with Buddha-statues (of which by the way there are precisely 505), magnificently carved stairways and those interminable rows of sculptures in relief of which I have already spoken—the circular top part, on the contrary, is absolutely destitute of any decoration, void of all form, so to say, as the worlds of the spirit in reality are. By the Buddhists and Hindūs these spiritual worlds are therefore called the formless worlds or *arūpa-loka*, in contradistinction to the material worlds, which are called the worlds of form, the *rūpa-loka*, also called *rūpa* and *arūpa-dhātu* or *āvachara*.

Though these different worlds in fact interpenetrate each other, spirit never being without matter, which is its outer garment as it were, and life never being without form, of which it is the inner core, yet is the one symbolically rightly placed above the other. Call the one soul and the other body, both of which also never are without each other, and we may well ask with Mr. Krishnamurti: "Which is of greater value, to feed the body or to ennoble the soul? Both are essential, but *you must not begin at the wrong end.*"<sup>1</sup> Indeed the one is primary, the other secondary, and so the builders placed

<sup>1</sup> *International Star Bulletin*, 1929, December, pp. 10-11.



them rightly one on top of the other, earth the base, the footstool of heaven.

Keeping then these two original parts of the monument well in mind, and looking each of them over more closely, you will find that each divides itself also into two quite different parts so that now we have a fourfold division of the structure. We will give specific names to these different parts to keep them well separated.

The base divides itself into what we may justly call the foot of the monument, consisting of two circuits, one above the other, and above that we have what we will designate as the four galleries, each one also above the other. The top of the structure in the same way shows two different parts. First, directly above the galleries, are what we will call the three terraces, also one above the other, and then, as the last and central and dominating part, the great dagoba, the great bell-shaped cupola in the middle on the top, which I have already mentioned.

As we shall afterwards see, the difference in architectural design between these four parts: the *double* foot, the *four* galleries, the *three* terraces and the *one* dagoba, is also very pronounced.

I also call your attention to the fact that the monument embodies a considerable amount of number-symbolism, which has many points in common—naturally, because symbolism is a universal language—with the Pythagorean number-symbolism. For example: the tenfold division we have just found,  $1+2+3+4=10$ , the divine number of manifestation. Again, the even numbers are called the material numbers, the odd ones the spiritual numbers, by the old mystic philosophers. Accordingly, we find here the numbers 2 and 4 at the base, and the numbers 1 and 3 on the top.

I will try to give you a fuller explanation of some of the symbolism—mind! only some of it, only a small part of it,

for an exhaustive treatment would take far more space than I have at my disposal.

Borobudur	Top	Centre	{ Dagoba }	1	{ Buḍḍha }	{ Nirvāṇa }
			Terraces	{ 3rd terrace }	3	{ Boḍḥisaṭṭva }
		{ 2nd terrace }		{ Chohan }		
	{ 1st terrace }	{ Asekha }				
	Base	Galleries	{ 4th gallery }	4	{ Arhaṭ }	{ Rūpa loka }
			{ 3rd gallery }		{ Anāgāmi }	
			{ 2nd gallery }		{ Sakadāgami }	
{ 1st gallery }			{ Sōtapanna }			
Foot		{ 2nd circuit }	2	{ Acceptance }	{ Kāma loka }	
		{ 1st circuit }		{ Probation }		
—						
10						

The most striking difference between the double foot and the four galleries is that the foot has only low, simple balustrades on the outside, by which our view over the surrounding country is not in any way impeded, while the galleries on the other hand have high walls on the outside, which shut out completely all view of the outer world and the sides of which bear the scenes from the lives of the Buḍḍha.

There is another very curious thing about the foot. The wall on the inside, which is also the outside wall of the first gallery, continues itself underneath the foot, or rather at the back of it, and on this subterranean part it bears also long series of sculptured scenes, which are thus absolutely hidden from view. They have only been rediscovered when, during the restoration of the monument by the Dutch Government, parts of the foot were temporarily taken away. But after having photographed the whole series of bas-reliefs, the foot was completely restored to its place.

The symbolical meaning of this curious device I will explain in a moment. Just now I will only note another difference, namely, that between the scenes depicted on the invisible part of the wall beneath the foot and those on the

visible part above the foot. The first shows scenes from what we may call the hell life, that is to say, from the life of retribution after death for the man who has given way to animal passions and has done bad deeds during earth-life, whereas the upper and visible part of the wall depicts scenes of heaven-life, that is to say, the life of happiness among the gods or *devas* after death, as the reward, as the consequence of the conquering of the lower nature, and of having done good works during earth-life.

Now by covering up by the foot of the monument that first series of pictures of hell-life, the builders undoubtedly had in mind symbolically to indicate to the earnest seeker of the higher life the first of the truths which he has to learn, that is: that you must shut your eyes to the coarse attractions which this world has for our sensual nature, that you must trample those animal passions under foot by ascending the first steps of the way up to the mountain top, and lift up your eyes to the glorious life among the *devas* in heaven, which awaits him who has conquered his animal nature.

But both hell-life and heaven-life belong to the worlds of desire, to *kāma-loka* as the Buddhists call them, the lowest part of *rūpa-loka*, and life there, whether in hell or in heaven, is transient, evanescent, passing, not enduring, no more than earth-life, no more than day or night. Even after the day of the gods, there follows the twilight of the gods, the *Götterdämmerung*, as our German brothers call it, which ultimately ends in the night of the gods, in darkness and death, succeeded by a renewed birth, growth, matureness, decay and death, in an endless series of change after change. And has not the Buddha said :

All that is transient is suffering, all that is suffering is not I, all that is not I is not mine; that I am not, that is not myself.<sup>1</sup>

The whole world (heaven and hell included) is not self.<sup>2</sup>

<sup>1</sup> Samyutta Nikāya, 4, 1.

<sup>2</sup> Dhammapaṇa, 279.



Therefore we have to look for the real, enduring happiness and everlasting peace even beyond the heavens and the company of the gods. And in order to reach this, we should climb the next steps of the mountain of life, which will lead us to the galleries above the foot. There we find ourselves in long narrow corridors or alleys, between high walls on each side of us, which now completely shut out the view of the outside world, thereby indicating that in these stages of his development the seeker after truth has resolutely to banish, not only from his actions but even from his thoughts, all the allurements of the outer world, and has to look for his happiness solely in the innermost recesses of his heart and mind.

The contemplation of the long rows of scenes from the Buddha's life which accompany him on the walls on each side as he walks all round the monument, will help him in the arduous task that awaits him, by holding before his admiring eyes the splendid example of the Lord, of one whose life did not aim at obtaining earthly or heavenly rewards for his actions, of one who was not bound to the fruit of his actions, who lived a pure and noble life, not for the sake of happiness and bliss in the after-life, who did good not for the sake of acquiring merit, but for the sake of the good itself, finding happiness and bliss in the doing of it.

Let me quote in this connection some words of the Dutch philosopher Spinoza, who has so well expressed the truth underlying the life of the Arhat, the deeply and truly unselfish man, who has given up all longing for personal reward or happiness—all thought of self, in short. Spinoza says:

Happiness is not the wages of virtue, but virtue itself.<sup>1</sup>

Of course, this elevated state of pureness and deep insight into the purpose of life is not reached at once, but is only

<sup>1</sup> Ethics, V, 42.

gradually realized. Four stages mark the progress of the pilgrim, symbolized by the four galleries lying one above the other, and these he has to climb one after the other, passing through four beautifully carved portals, as he does so, each time liberating himself from some of the ten fetters or *sanyojana*, as they are called in Pāli, the sacred language of Buddhism, fetters which still bind him to the ever-revolving wheel of birth and death on this earth.

I have no time to tell you of those fetters ; I will only give you the names and the ideas which Buddhism attaches to these four stages, the first four initiations into the higher life, as they are also called. The two gradients of the foot of the monument may then be likened to probationary stages, which lead to the first portal of initiation.

The first of the higher stages then (symbolized by the first gallery) or rather the man who has passed the first portal of initiation, is called the *sōtapanna*, this word meaning "one who has entered the stream," that is to say the stream which separates these worlds of sorrow from the worlds of true bliss on the other side, which stream he tries to cross in order to reach the further shore.

The second stage, symbolized by the second gallery, is called that of the *sakadāgami*, meaning one who, after having completed his course through this stage and having liberated himself from the first three *sanyojana* or fetters, has only one more birth on earth lying before him.

The third stage, or the third gallery, is that of the *anāgami*, the man who shakes off two more of the fetters, and thereby is not constrained any longer to return to the earth for his final liberation, but may complete his evolutionary progress in the higher, invisible worlds.

And lastly, the fourth stage, represented by the fourth gallery, is that of the *Arhat* who frees himself from the remaining five fetters, and thereby is entitled to enter the

spiritual state of *Nirvāṇa*, where sorrow and strife are left behind, and peace and bliss only remain in the fullest measure of realization.

The visitor to the monument, who symbolically goes through these stages by climbing the different gradients, accomplishes the last step by leaving the last gallery and ascending to the top part of the Borobudur. This upper part of the monument also has only a low balustrade, so that the pilgrim who has ascended thus far has again an unobstructed view of the outside world. And why should not he? The world and its attractions now have lost their hold on him. He can now look at it freely, without danger of being enslaved by it. And he not only can but he also *will*s to look at that world, where he has left behind so many of his fellow-creatures who have not yet freed themselves, who are still struggling in its entangling net of evanescent pleasures and pains.

He *will* look on that world and see how he can help his fellow-beings to reach those lofty regions to which he has attained and by this service to mankind he himself will mount higher and higher still through those formless worlds, where life is not bound to any form known here below. Henceforth no protecting walls are needed any longer. Indeed, they would be a hindrance. Therefore the three circular terraces he has still to climb in order to reach the ultimate goal, lie all open and unprotected, without walls or even low balustrades. They only bear each of them one circular row of Buddha-statues, enclosed within small open-worked cupolas.

I can deal only very cursorily with these last stages. They represent such subtle states of being and consciousness that they transcend ordinary thought. I will only mention their names. The first terrace then symbolizes the fifth initiation into the deepest mysteries of life, or the state of the *Asekha*; the second terrace is that of the *Chohan*, reached



through the sixth initiation, while the third terrace is that of the *Bodhisattva*, the seventh and last initiation before the end is reached.

That end, the final goal of life, the true *Buddha*-hood,<sup>1</sup> life itself in its fullest realization, is then represented by the great dagoba, the central crowning glory of the monument, where all paths from all sides come together and merge into the one and all, the beginning and end of all existence.

A deep mystery is symbolically concealed in this great cupola. Unlike the much smaller cupola's on the three terraces just below it, which as we have seen are open—or lace-worked, the great dagoba is completely closed, without openings on the outside. You cannot look into it as into the others, each of which hides the statue of a *Buddha*, sitting there serene and peaceful. And yet this great cupola also hides a statue of the *Buddha*, though made invisible to the visitor by the closed walls of the dagoba which cover it up.

What was meant by this strange device? It is the subtlest point of the whole symbolism of the Borobudur, of the inner meaning of its construction. It indicates that this highest point of existence which is sometimes called *nirvāṇa*, wherein even the state of perfect bliss of the *arūpa-loka* is transcended, of which the ignorant have sometimes thought as complete extinction, as nothingness, as the absolute void, in reality hides within itself the principle as well as the consummation of all life and form, symbolized by the invisible, still figure of the *Buddha* concealed in it.

It is not life and form as the lower, manifested worlds show them to us, but it is the seed as well as the fulfilment of that life and form, and therefore in a sense it is with as well as without form, being above form and yet embodying the possibility of all forms, even as the triangle is without any

<sup>1</sup> These last four stages of the *Arūpa-loka* are also called: *Ākāśānautya*, *Vijñānāutya*, *Ākiñchanya* and *Naivasañjñā-nāsañjñā*.

definite form and yet may manifest itself as any given sort of triangle, equilateral or rectangular, isosceles or obtuseangled, and so on.

Even this abstract idea the builders of the Borobudur knew how to express symbolically, by leaving this hidden statue of the Buddha unfinished, only giving the rough outlines of the figure, but not perfecting the feet and toes for example, nor the hands and fingers, nor the features of the face, nor any other part of the bodily form.

I should add finally that when the Borobudur was restored, this unfinished statue was taken from its mysterious hiding-place, and put on the plateau near the foot of the monument, for every curious eye to see, and perhaps to laugh at the quaint ideas of those ancient Buddhist sculptors and architects, who toiled at long rows of bas-reliefs only to cover them up by the foot of the structure, who made an imperfect statue of their Buddha, the Light of the world, only to put it under a bushel, so to say.

Should not we say that those who thus laugh in ignorance lose altogether the fine point, fraught with such a deep symbolical meaning, namely, that earthly fame and acknowledgment of one's labour must count for nothing if one wishes to live the Buddha-life. And this is what the Borobudur means to teach us, this is what I have tried to convey to you, as a tribute to that fair land of Java, to its people who erected this wonderful structure, and to the Great One who inspired their labour, the Eternal Buddha.

# UNITY

By A. N. INGAMELLS

“Kill out all sense of separateness.”

*Light on the Path.*

IN considering such a supreme state of consciousness as Unity, one needs to perpetually bear in mind the exhortation of The Lord Buddha:

“Sink not the string of thought into the Fathomless.”

To attempt a description of what Unity means would be to attempt to describe all that is taking place, has taken place and is to take place on all the planes of all solar systems—taking place both as regards consciousness and matter. All thoughts, arts, philosophies, religions, sciences, etc., are but as symbols, pathways, and pointers, etc., to this goal of Unity—they are not “the thing in itself”. To the writer, the greatest music comes nearer than any other earthly expression to this Essence and Substance that we call Unity. Ordered sound one might call the Supreme expression of the Universal Soul, and, occultly, we know that it is said to be the builder of all the Archetypal forms in the Kosmos.

The word symbol, Unity, expresses, as part of itself, boundless joy, peace, light, power, knowledge, wisdom and love. Study the greatest Seers and we find them using such expressions as: “I and my Father are One.” “I am the gambling of the cheat.” “There is *nought* exists bereft of me, etc.,” revealing a recognition of a unity with the sinner as much as with the saint, with the darkness, as with the



light. In such a supreme state of consciousness is it that *all* sense of separateness disappears.

In the art world, such creations as Schiller's *Ode to Joy*, used by Beethoven in his colossal 9th Symphony, and the 2nd and 3rd Acts of Wagner's music-drama, *Tristram and Isolde*, give expression to the state of consciousness we are considering.

Unity is a state far beyond the state of union—we may have a union of differences, but Unity is complete identity. It is the human dewdrops (souls) slipping into the Shining Sea of Boundless Celestial Light, or the Boundless Sea slipping into the dewdrop. In this state, any uniqueness becomes all other uniqueness and vice versa.

To understand this Unity we must have attained it, there is *no other way*—this is an intellectual truism, for like can only know like.

The sublime Plotinus says in his *Essay on the Beautiful*:

For, it is here necessary that the perceiver and the thing perceived should be similar to each other before true vision can exist. Thus the sensitive eye can never be able to survey the orb of the sun, unless strongly endued with solar fire, and participating largely of the vivid ray. Everyone therefore must become divine, and of godlike beauty, before he can gaze upon a god and the beautiful itself.

How may we take the next step on our "Jacob's Ladder" towards this greatest of all mysteries? For the lower strings of our human harps to respond to the supreme overtones there must be a very fine tuning of our strings or bodies—otherwise the Master Musicians (The Spirits) playing will become distorted and our spirit's pure music will be veiled. Plotinus may help us again, he says:

But you will ask, after what manner is this beauty of a worthy soul to be perceived? It is thus. Recall your thoughts inward, and if while contemplating yourself, you do not perceive yourself beautiful, imitate the sculptor; who when he desires a beautiful statue cuts away what is superfluous, smooths and polishes what is rough, and never desists until he has given it all the beauty his art is able to effect. In this manner must you proceed, by lopping what is luxuriant,

directing what is oblique, and, by purgation, illustrating what is obscure, and thus continue to polish and beautify your statue until the divine splendour of Virtue shines upon you, and Temperance seated in pure and holy majesty rises to your view. If you become thus purified residing in yourself, and having nothing any longer to impede this unity of mind, and no farther mixture to be found within, but perceiving your whole self to be a true light, and light alone; a light which though immense is not measured by any magnitude, nor limited by any circumscribing figure, but is everywhere immeasurable, as being greater than every measure, and more excellent than every quantity; if, perceiving yourself thus improved, and trusting solely to yourself, as no longer requiring a guide, fix now steadfastly your mental view . . . But if your eye is yet infected with any sordid concern, and not thoroughly refined, while it is on the stretch to behold this most shining spectacle, it will be immediately darkened and incapable of intuition, though someone should declare the spectacle present, which it might be otherwise able to discern.

To experience this, the physical, astral, and mental bodies need to be under a nice control and the physical body must be fed only with bland non-exciting foods. From this we perceive that there must be a spiritual orientation of all the soul's vestures and of the soul itself—all must be turned and kept pointing to the symbolical East, from which place we meet the light of the Sun's rising. Esoterically this means a retreating ever inwards, veil after veil being pierced even to the great First Cause itself—the unveiled glory. To the writer the royal method of obtaining this Union would be the practice of the Indian Rāja Yoga discipline.

The best music may help us, the Beethoven symphonies, the Wagner music-dramas and the music of Bach and Mozart contain much which may aid us in our unfoldment. The words of Beethoven's *Choral Fantasia* suggest what music may do for us :

Soft and sweet, thro' ether winging,  
 Sound the harmonies of life,  
 Their immortal flowers springing,  
 Where the soul is free from strife.

Peace and joy are sweetly blended,  
 Like the waves' alternate play;  
 What for mastery contended,  
 Learns to yield and to obey.

When on music's mighty pinion,  
Souls of men to Heaven rise—  
Then doth vanish earth's dominion;  
Man is native to the skies.

Calm without and joy within us,  
Is the bliss for which we long;  
If of art the magic win us,  
Joy and calm are turn'd to song.

With its tide of joy unbroken,  
Music's flood our life surrounds;  
What a master mind hath spoken,  
Thro' eternity resounds.

Oh receive, ye joy invited  
All its blessings without guile;  
When to love is pow'r united,  
Then the Gods approving smile.

Some find especial aid in the Masonic ritual or the Mass, some in pondering upon the great myths of the various nations, but the fundamental condition must always be our own search for and efforts at living the spiritual life, for most aids are rather of the nature of stimulants, and they cannot keep the soul on the Olympian mountain top.

It is this linking up with the Oversoul that gives the great artists and mystics of the world their wonderful experiences, and it is this that gives them their greatness and places them so far above the purely clever or purely intellectual artist, for no art creation, howsoever expert it be, can be Immortal unless it is smitten with this Divine afflatus, proceeding from Olympus, the spiritual mountain.

For one to be established in this state would mean that one has reached the stature of the perfect man—a very high stage of spiritual, mental and emotional development, implying a considerable knowledge of religion, science, philosophy, and art, and a mastery of most of the planes of our Solar System namely, the Physical, Astral (emotional) Mental (Heaven) Buddhic, Nirvāṇic, Para-Nirvāṇic, and Mahā-Para-Nirvāṇic



planes ; the two latter of course being planes of Logic or Solar Lord consciousness.

In this Unity, this Soul garden of eternal extasy, only Love reigns—there are no enemies there—the pains that come to one through others one there sees are but the re-action to some ill we ourselves have done, maybe long forgotten by us. One accepts the pain as equal with the joy, even demanding it, for it is due. Here too, all thought of war as revenge could not be, for revenge is dead, for all such feelings just do not exist in the bliss-gales that beat about the soul here.

To some, a physical plane illustration might assist the mind in forming a concept of this Unity, and for this purpose a city's electric-lighting system will serve for an example.

In this imaginary city there may be a searchlight installed, there will be powerful street illumination, hall, cathedral, theatre lighting, and the myriad lights in the homes of the people, etc. Some of our lights will be in artistically formed globes and shades, some not, some will be spotlessly clean and beautifully coloured, others beclouded with dust and dirt and burning dimly—yet, *all* will be but expressions of the one power in the central generating house—is that one power.

If we consider the various globes as representing human personalities, and the lights themselves as representing life, or our indwelling consciousness, we will see that we all without exception are expressions of the one Universal life of God. He has His abode in His own Broken Body (the myriad forms He emanates in His system). We find in all the great scriptures of the Race an expression of this Unity. The Muhammadan exclaims : "There is nought but Allāh," "I am all that is, that was, and that shall be," says an Egyptian Temple inscription. The Christian postulates the Divine Immanence, and so on through all the faiths.

God takes up His residence in the sinner equally as in the Saint, in the plant, the bird, the jewel, and in all the Solar systems of space, for there is only One Life, though it reveals more of itself in us as we climb the evolutionary ladder. It is The One Life that sustains hell (pain) and heaven (happiness) and those who are experiencing these states, and God "hath laid upon Himself the iniquity of us all," for we are all parts of Him. Heaven is hell transmitted as I see it, for one might regard hell as the base metal that is to be refined into the spiritual gold of Unity. Outside this Unity all passes away, all the *forms* of life, however beautiful or great, and in howsoever glorified a world, are passing shadows—even the great Solar Systems seem to come and go endlessly. Herein lies the reason of the continual exhortation to "live in the Eternal".

This seems to be the central and ever repeated theme of Mr. Krishnamurti, *i.e.*, "establish yourself in the Eternal," the state of Unity with the Beloved of all. On the summit of this spiritual mountain one feels the joy of the flower, the bird, and all great and small joyous things and sees all the pain and discord of man and of other life as an effort and urge towards the happiness of Unity, however blind and astray these discords be—yet, as Gods as well as men are at work, it may not be quite so blind as it seems—for I believe all forms are The Great Architect's tools by which "He" is fashioning this building or consummation of Unity.

# THE ROSE MUST RE-BECOME THE BUD

BY M. E. DEANE

The rose must re-become the bud, born of its parent stem, before the parasite has eaten through its heart and drunk its life-sap.

The golden tree puts forth its jewel-buds before its trunk is withered by the storm.

The pupil must regain the child-state he has lost ere the first sound can fall upon his ear.

*The Voice of the Silence.*

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

*St. Matt., xviii, 3.*

“THE rose must re-become the bud.” Is not this a “hard saying”? To announce that a flower which has passed through all the stages of development and opened its petals to the outer world should return to a condition which, though beautiful, means immaturity.

The eastern metaphor continues: “The golden tree puts forth its jewel-buds before its trunk is withered by the storm.”

Early spring, with its crystalline purity of delicate color, its dewy mornings and songs of birds, is, in these verses, indicated by a master-hand. This sparkling, joyous beauty of nature expresses itself also in the freshness and innocence of a young child. Such is the goal of the aspirant for a high initiation. “The pupil must regain the child-state he has lost ere the first sound can fall upon his ear.”



The same qualification for entrance into the kingdom of heaven is given by the Christ in the words, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven". "Heaven" in this sense is synonymous with "Nirvāṇa," and entry into the kingdom of heaven, or attainment of Nirvāṇa, is the object of those for whom these lines are written.

The candidate has trodden far along the Way. Neither the innocence of childhood nor its ignorance of the troubles and difficulties of physical life are his. He has wrestled with the shortcomings of his personality and essayed to fill his being with the light of true love and wisdom; he has mounted the lower stairs of the ladder of Life, and all his aspirations and efforts are now directed towards the upper rungs where can be heard the "mystic sounds of the ākāśhic heights," spoken of elsewhere in *The Voice of the Silence*. As we look up to him who stands at this level we are naturally astonished to find, with this teaching, the instruction to kill out aversion. To us it is inconceivable that at this great height any man could be capable of so base and unbrotherly a feeling.

The solution may be as follows: Having worked on the emotional nature and obtained a certain command over it, the disciple moves forward in his attempt to conquer the sub-planes of the mental world. He is no longer a child-soul but a man, standing free from the passions which shake average people. He is himself a challenge to the forces of darkness and ignorance for he is ready to take the steps which will lead him to supermanhood. And he does not challenge in vain! Attack upon attack, hurled at his most vulnerable points, keeps the aspirant actively on the watch. His antagonists are both seen and unseen; those of the physical plane being symbolized in our text by the "storm," while the subtlety of the psychic temptations of "the hosts of Māra" is suitably portrayed by the "parasite" which eats through the

heart and drinks the life-sap of the rose. The position is analogous to that of an owner of a garden, its barriers broken down, who is obliged to defend himself against wild beasts, to plant new flowers, and, at the same time, rebuild the wall with only his two hands to perform the whole operation. Not until this new state is fully established can there be security from the enemy.

The heaviest blows are those which are apparently undeserved. Hatred, persecution and betrayal from persons for whom one has felt goodwill seem too much to bear; the temptation to hate back, to feel aversion, is almost overwhelming. This phase is well epitomised by Kipling in his poem *If*, or, "Being hated, don't give way to hating." It is a crucial test of the man's realisation of the action of kârmic law, of long-suffering, and of the measure of his compassion and love for humanity. Surging so speedily after the struggle and victory over the lower nature, these storms are well-nigh intolerable, but they must be subdued; the full energies of soul and body must be aroused to fight, to win. Little wonder that the man's appearance becomes rugged, that he cannot display a "superiority complex". In this life-and-death battle there is no time to think about looks, for his lesson is running on the meaning of those cryptic words: "And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

The sense of being unjustly treated by his fellows presses hard on the candidate, but knowing he is discharging an old debt, he recognizes the opportunity to make a bold bid for liberation. His adversaries are merely agents of Karma; they are what William Blake, the poet-artist-mystic, described as "spiritual friends," even if "corporeal enemies"; at their stage of evolution such conduct is excusable. Holding this idea in his mind, the aspirant gradually acquires the ability to say, "Father, forgive them".

The tempest subsides, but the sea of emotional thought is not yet at peace. The lower vehicles retain their roughness and show signs of what the disciple has gone through in the attempt to keep his feet and conserve his magnetism. He cannot thus enter into the Masters' presence, nor is he qualified to tread those higher paths which imply the capacity to give forth a great message. "The rose must re-become the bud," the man must be "converted," re-juvenated, re-born.

To accomplish this evidently backward step is the next consideration. How can the "pupil" unlearn his knowledge of the world and forget his disagreeable experiences? While appreciating their value in his evolutionary process, some resentment and repugnance linger.

The most effective method is to examine himself carefully to find out what unrealised links may still bind to sensuous existence. (1) The body must be the servant of the Higher Self, active, alert, quick and prompt, "Waiting the Word of the Master." (2) Emotionally, the note struck should be positive, joyous, kindly, serene, and mood-less. (3) Mentally, the humility of a child should be the mark of the chela, with all traces of snobbery eradicated and the attitude free from "hope and greed". An inflexible resolution to cast off these fetters will bring about an expansion of consciousness which will assist him in this endeavour.

Hints of especial value to aspirants for the higher degrees of the Path may be found all through *The Voice of the Silence*. The flesh must be "passive, head cool, the Soul as firm and pure as flaming diamond" . . . "Silence thy thoughts and fix thy whole attention on thy Master." Thoughts must be made "harmless", no "slightest breeze of passion or desire" may "stir the steady light upon the pure white walls of Soul". This is an arduous task, but to the persevering candidate the reward is certain. His aim must be to strike



back every thought which is not of the most perfect purity and kindness, to turn in devotion to the Divine Self alone, to "reach that fixity of mind in which no breeze, however, strong, can waft an earthly thought within". The rule to "Kill in thyself all memory of past experiences" is made, not only that desire for material things may be stifled, but that the bodies, ceasing to reproduce these vibrations by longing or remorse (either of which perpetuates such emotions and incidents), may become a mirror in which the Higher Self is reflected in the lower and the junction of the two attained.

At last the day dawns when, with surprise and relief, the man finds himself free from the petty feelings and fears which have, for so long, acted as a drag on his life and burdened his shoulders. He "can stand upright now"; it is springtime once more, the world is full of joy and beauty; the rose has re-become the bud. As an initiate, he understands the cause of sorrow and wickedness and is "acquainted with the five impediments"; he knows, also, that having overcome them himself so, ultimately, all mankind will achieve liberation.

The last portal to be passed before the Ārya gate swings open is called *Dhyāna*. This is likened to "an alabaster vase, white and transparent, wherein there burns a steady golden fire, the flame of *Prajna*, which radiates from *Ātma*". Henceforward, the Divine Wisdom, directed by the Spiritual Will, governs every action of the disciple. The Flame illuminates the way through the final and sharpest trials of the Path; It disperses the remaining clouds and, radiating compassion, shines forth on the Resurrection morning, the Sun of Righteousness Itself. "Joy unto You, O Men of Myalba, a pilgrim hath returned back from the other shore. A new Arhan is born."

# THE MENACE OF THE MACHINE

BY M. R. ST. JOHN

Shall we not some day reach a point where the machine becomes all powerful and the man of no consequence . . . The machine may swallow the man, or again it may not, no one can know.

If the machine in the end triumphs and man loses, then we shall have learned something of high importance. We shall be able to give experience of value to another civilization which will be built on our ruins. Civilization has followed civilization and we are only one of a series. If we fail, we shall have gained experience which is all we can gain anyway.—HENRY FORD.

THUS does Henry Ford, one of the greatest producers of machines, conclude his remarkable book *The Great To-day The Greater Future*.

Of what was in his mind when he wrote that, no explanation is given, for, while it is a warning and might be considered prophetic, the reader is left to form his own conjectures.

The destruction of a civilization owing to its being conquered by the machine appears to be incredible and more in the nature of a phantasy suited to the pen of H. G. Wells, yet it might not be amiss to emphasise the modern trend in regard to the use and misuse of machinery and that more important aspect of the question which is affecting human psychology.

Everyone is aware that the replacement of manual labour by the more efficient and economical machine is one of the contributory causes of unemployment, the dole and consequent moral degeneration of those unfortunates who have been superseded by mechanism; on the other hand it is detrimental for men still employed in manufacturing processes who tend

machines for they subserve and are *ipso facto* subordinate to such.

Those whose sole work consists of looking after pieces of mechanism are thereby deprived of mankind's greatest attribute, the creative faculty, with the inevitable result of unrest, strikes and class warfare.

In warfare, the machine is responsible for great holocausts and, with its ever increasing efficiency, the destruction of humanity on future occasions will assume proportions unpleasant to contemplate.

In regard to motor traffic, Sir Charles Harris in *The Times* states that we are already killing in Great Britain over 6,000 persons yearly and injuring anything between 125,000 and 150,000. In the United States and Australia, they are not behind us in this respect, that is relative to population.

But, while death and disablement is certain to increase and is, in these days, taken very much as a matter of course, as a necessary evil, there is a more insidious menace both to pedestrians and motorists alike which has certainly not received the attention which it deserves.

I refer to the enormous quantities of carbon monoxide gas, which in cities is incessantly being mixed with the air we breathe and to an even greater extent where the traffic is congested and held up.

According to the prediction of Dr. Bonewitz, Professor of Intestinal Surgery at New York Medical College and Major-in-charge of the aviation service of the New York police, the inhabitants of big cities are slowly poisoning themselves by daily doses of monoxide, which forms in invisible clouds at busy street intersections.

Some little time back experiments on guinea pigs during a traffic jam showed that gas intoxication took place within three minutes and was not entirely dissipated at a height of 200 feet above the streets.



Dr. Bonewitz attributes the impatience of motorists in traffic jams, signalised by excessive "honking," to irritation due to slow gas-poisoning.

The above is culled from a leading Daily.

Dr. Leonard Hill in a letter to *The Times* writes: As one part of carbon monoxide in a thousand parts of air is a deadly mixture, the danger of the exhaust fumes of motor-cars cannot be too widely known. The poison is insidious and gives no warning. Professor J. S. Haldane is in entire agreement with Dr. Leonard Hill.

Now let us consider what effect motoring has on the psychology of our species when applied, as it is to-day, not only for human convenience but so largely for pleasure.

Those of both sexes who have become obsessed with the mania for speed are, though they know it not, as subservient to the car as the workman is to the machine he is compelled to tend. The motor-car dominates the man but he is quite oblivious of this metaphysical fact. Certainly he controls its mechanism and direction, but, once seated at the wheel, what proportion of his thought and attention is given to the car and its progress, how much to the humble wayfarer and other users of the public highways? By no means does this indictment apply to every owner of a car for there are and always will be a proportion of considerate and careful drivers, but my reference is applicable to the immense numbers of those whose hobby and pastime it mainly is.

The foregoing may be taken as an indication of the present, but what of future developments? As to what these are likely to be, the reader will form his own conclusions.

Will civilization become more and more enmeshed in the coils it is winding about itself, or will it, owing to a process of saturation, gradually loosen the hold and finally emerge untrammelled, free?

So far, I have endeavoured to put before my readers the more material and psychological aspects of the present day tendencies in this era of the machine and will now suggest, from the occult side, what I imagine is likely to happen if these persist.

The evolution of what are known as the lower kingdoms of nature is always accelerated by association with the higher. The life of the mineral (Sir J. Bose) in its natural states is undergoing normal, if very slow, expansion which is accentuated after its manipulation by man into definite form such as the component parts of a machine and a still further expansion of its life is furthered when the capacity of automatism is imparted to that mechanism. By increased automatic perfection made so by the use of a non-material force (electricity), the machine and its hypnotised manipulator become an instrument that can be utilised by occult intelligencies inimical to certain types of humans and, maybe, to human evolution altogether.

A few years ago two accidents were reported as having occurred at a certain spot on Dartmoor, one of the drivers being killed; in the case of the other, who escaped with nothing worse than a bad shaking, the report gave out that he felt as if some force compelled him to steer into the side of the road.

There was also the story of the man motoring at night in some unfrequented part of Ireland whose car, for no apparent reason suddenly stopped and it was only when he got it round to return the way he came that he was able to start the engine. In the meantime, having walked on some little way, a serious default was found on the road ahead which, had he proceeded, might have caused a fatal accident. In this case the intelligence responsible could hardly be considered malevolent.

These stories may or may not have been true, but, if there is much further increase in the number of motor-vehicles, the

opportunity will be afforded to occult intelligences inimical to human evolution and that particular purpose which it furthers.

Such an assumption is by no means unwarranted for we live, move and have our being in a duality, where the pairs of opposites are continually playing upon us, the two poles are always present, light and darkness, good and evil, God and Satan, by whatever terms we may choose to express this all-pervading fact.

Now, occult investigation has revealed that, in a remote period of the world's history, a mighty civilization was destroyed because the direction of its progress was not in accord with Divine Will or contrary to the plan laid down for spiritual development of humanity on this little globe on which its particular schooling is carried out.

A study of the various publications dealing with the Atlantean civilization, its downfall and subsequent destruction affords much interest for there are ominous signs in these times that our civilization, which has gone even deeper into matter than its great predecessor, may approximate very closely in direction to those conditions which brought about that former great catastrophe.

It is unfortunate that the danger likely to arise from the excessive use of mechanism is not apprehended by humanity at large, in spite of Henry Ford's warning and the implication given in that clever and instructive drama R. U. R. in which man's existence was in jeopardy owing to the Robots or mechanical men.

Nevertheless, I will conclude in lighter vein by quoting the following letter which appeared in the *Daily Mail*:

Sir, I read reports of two more pedestrians being "injured on the pavement" by a modern juggernaut. Is it impossible to provide kerbs that cars cannot mount?

It is significant that no direct reflection is cast on the driver of the vehicle.



## INTERESTING CASES, I.

IT occurred recently that our friend A.K.—a most indefatigable worker who has done yeoman service to the Theosophical Society for nearly forty years—related to us a curious example of the use of a certain semi-psychic power of which he found himself possessed, and demanded some elucidation of its mechanism. He has a considerable reputation among a large circle of friends as an old and sagacious student, upon whom those who are in any trouble or difficulty can usually rely for sound and helpful advice. One case in which he was recently consulted was that of an old friend who was in some perplexity as to how he should deal with a fractious and turbulent grandson—a boy of about fourteen years of age. He had always been a docile child and was much loved by all members of his family, but after the death of his mother a few years ago his character gradually changed for the worse, and he became selfish and unreasonable in his attitude, constantly demanding all sorts of luxuries which his father, though very kindly and indulgent, was unable to provide. When these were denied, however gently, the boy showed an evil temper and became either sulky or insubordinate, so that the father and the grandfather did not know what to do with him and became very anxious as to his future development.

Meeting A.K. one day, the grandfather mentioned his solicitude about the boy, and A.K. suggested to him to try the influence of thought-power to bring about an improvement. He advised the grandfather to take occasion to speak to the

boy, preferably when he was about to fall asleep in the evening, and represent to him very kindly and gently that there was great room for improvement in his behaviour, and that it would really be very easy for him to change it. The old man thought well of the advice and tried to put it into practice; but, finding no appreciable result after a few days, became tired of it and gave it up.

A little later the friends met again, and A.K. enquired whether the suggested treatment had met with any success. The grandfather related how he had tried and apparently failed; but A.K. exhorted him to continue the treatment in the most tactful manner, assuring him that some favourable result must eventually follow, and that he himself (A.K.) would endeavour to help by thought-power.

A.K. had for years cultivated the habit of trying to send out currents of helpful thought in cases where he felt that it would be of use, and had achieved a considerable amount of success along these lines. In doing this he began by forming a strong thought-image or mental picture of the person upon whom he wished to operate. But it often happened that he heard of a case where help was required by some person whom he had never met—who was entirely unknown to him in his waking consciousness. He found that in such cases if he concentrated strongly upon the person, some sort of figure of that person would build itself up before his closed eyes. He regarded this at first as a mere effort of the imagination, but in several cases he had the opportunity afterwards of meeting physically the person whom he had been trying to help, and was surprised to find that his thought-image had been a remarkably accurate portrait. He seems to have been somewhat sceptical about this, and disposed to attribute it to coincidence; but after repeated experiences of this kind he found that he could rely upon this curious faculty.

In the case of this unruly boy he employed his usual method, daily calling up before his mind the image of the boy and trying to induce in him a feeling of friendliness and comradeship, and then gently but persistently impressing upon him the advisability of curbing his exorbitant desires and establishing more intimate and friendly relations with the members of his family. At the same time he supplemented his treatment by specially invoking the blessing of his Master upon his efforts, so that the stubbornness of his young patient might be overcome.

When he was working at this a thought suddenly entered his mind (perhaps a suggestion from without) that he should endeavour to find some school-friend of the troublesome boy to whom the latter was very strongly attached—the idea being that this friend might prove to be far more readily impressible, and that through him influence could be brought to bear upon the recalcitrant patient. So A.K. set himself in earnest concentration to find the supposititious friend, if such a person really existed; and, somewhat to his own surprise, he found a distinct figure looming before him, gradually becoming more and more definite and life-like. He fixed his thought firmly upon this figure, trying with all his strength to impress upon him the idea of persuading the school-mate whom he loved to soften his character and show the better side of it in family life.

This was all very strange and hypothetical; but A.K. persevered in his efforts, and the figure of the imaginary school-friend became daily more definite and responsive. Meeting the grandfather one day, A.K. told him that the grandson must have a school-friend whom he described in detail, whose influence would be exceedingly useful in this matter. The grandfather was absolutely astounded, but at once admitted the existence of the friend and the extreme accuracy of A.K.'s description of him; but not unnaturally he



could not in the least understand how A.K. could have discovered the facts. Whencesoever it may have come, the suggestion to utilize that school-friend and work through him proved an excellent one, for through that influence the patient has now become cheerful, pleasant and happy, courteous and docile, loving and lovable, so that the experiment is a triumphant success.

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What A.K. wanted to know was how it was possible for him to find and to make an accurate image of a boy of whose very existence he knew nothing. Well, it is obvious that several hypotheses might be suggested; short of actually hunting up akâshic records it would be difficult to discover which of them comes nearest to the truth.

The idea that there might be such a friend, and that if there were it might be feasible to work upon the patient through him, seems to have been dropped into A.K.'s mind; it may have come from his own higher self or from some one (probably a departed relative of the patient) who was deeply interested in the case. If we adopt the latter alternative, it is easy and reasonable to infer that the departed relative knew of the existence of the friendship and of the superior sensitiveness of the friend. Seeing that his suggestion had penetrated, that A.K. was making an effort to carry it out, and that in order to do so he needed a thought-image, would it not be very natural that, being acquainted with the appearance of the friend, he should supply that image?

It is, however, by no means impossible, though somewhat less likely, that A. K. managed the entire business for himself. Questioning about for some means of accomplishing a difficult task, it may have occurred to him that, as direct action seemed fruitless, an indirect approach might have better fortune. As

A. K. had never seen the patient on the physical plane, his thought-image of the boy was most likely largely a reflection of that in the mind of the grandfather, which may or may not have been a fair and unprejudiced representation; people misjudge and misunderstand each other to such an amazing extent that the thought-form which the average man makes of his neighbour is often unrecognizable by a third person. But in this case it was at any rate sufficient to bring A. K. into touch with his patient, and when that contact was once established his own astral observation would soon enable him to correct the defects of the thought-form.

The strong affection of the patient for his school-fellow could not but be prominent in his aura, and the very sight of it may well have suggested the idea of utilizing it. Away from the heavy clogging physical brain, thought is far more alert, able and resourceful, as is shown by the fact, familiar to us all, that one who has puzzled unavailingly over some problem in the evening often wakes next morning with the solution clearly in his mind. Conditions in that astral world are different in so many ways; here, for example, we habitually conceal our feelings; there, camouflage of that sort is impossible. Deep affection, violent dislike or even intense annoyance may here be successfully hidden, so long as no physical expression of them is permitted; there, they flash out in flaming colours which are instantly obvious to every one. So the love existing between the two friends of our little story would be so conspicuous as to thrust itself immediately upon the attention of the observer; so the idea that he might be able to make use of it for his object would naturally occur to him.

Another possibility, suggested by our President, is that in looking astrally at his patient, A. K. might have observed in his aura that patient's thought-form of the friend he loved so dearly, and that the sight of that thought-form might have

guided A. K. in the right direction and helped him to form his own.

Those who wish, as I am sure we all do, to become really useful workers in the astral world at night, and to use effectively during the day the mighty power of thought which is at our command, will assuredly find it well worth their while to study carefully all available information about the condition of that world.

C. W. L.

### DO I BELIEVE IN FAIRIES ?<sup>1</sup>

Do I believe in fairies ? No,  
Because "believe" means just to me  
That I would like it to be so,  
But am not sure and can not be.

Then what ? Why, this ; I say I *know* ;  
Fairies are real as you and me,  
And can be seen where e'er you go,  
That is, by those with power to see.

But how ? Why, thus ; of course you know .  
That owls come out at set of sun  
And spread as they fly to and fro,  
Good luck on all and everyone.

And as with lucky owls, just so  
It is with Fairies ; few can see  
Them flit about, but still I *know*  
That they are real as you and me.

GRAHAM HOPE

<sup>1</sup> Written on a fly-leaf of Geoffrey Hodson's *Fairies at work and play*.



# THE KITCHEN

## WAKING LIFE CONFIRMATION OF ASTRAL WORK

BY GRAHAM HOPE

THE Invisible Helper was at the time fully visible to physical sight, as he happened to be having tea, one November Sunday afternoon, with an old friend, Rose Keyes, who had recently married Cathcart Keyes, who is an extremely well known Harley Street consultant physician. As an occult student is somewhat of a rare bird in Harley Street, at least, it is rare that one actually shows his true plumage there, the conversation ran a good deal on the subject of his work, and in taking his share in it, Cathcart Keyes showed himself to be of a type extremely unusual in his profession. He said quite frankly that he knew nothing whatever about occult matters, as they had never been a matter of practical interest to him, and he had always had quite enough to occupy his mind without them. But, in violent opposition to the orthodox attitude of his profession, he did not on that account declare that what he did not know had no existence and was all hysteria, diseased imagination, and so on, but was very keen to hear what the Invisible Helper had to say on the subject and asked a good many questions. The Invisible Helper wished now and then that the questions asked at his T. S. Lodge meetings could always maintain the level of those of this Harley Street doctor, which were a pleasure to answer.

Presently the subject of the work which gives him his description came up and Rose Keyes sat up.

"Then I do wish you would do something for my kitchen," she said, and her husband nodded and echoed her request.

"What is the matter with it?" asked the I. H.

"Hate, quarrelling, and rows generally," she replied, "There has been nothing else ever since we came here. We've got two servants, quite nice girls individually, a cook and a house-parlourmaid, but they quarrel and fight from morning till night, when they go up to bed snarling at each other on the stairs. They are everlastingly telling

tales about each other, and if we go away for a week-end I am sure to come back into the middle of a furious row, with each one of them bubbling over with complaints about the other."

Cathcart nodded.

"That's perfectly true," he said. "Rose simply gets no peace at all, thanks to the rows downstairs."

"Well, if they can't get on, why not change one of them, and see if a new one gets on better with the other?" suggested the I. H.

"I've tried that half a dozen times or more," said Rose. "Sometimes I've had to sack one of them, sometimes she has given warning on her own account, and a new girl has come. Occasionally, there has been comparative peace for two or three days, and then the same rows have started again, but more than once the two girls have started fighting the same evening that the new one arrived. Do see if you can do something about it, Atom." His friends often call the I. H. "Atom," largely on the *lucus e non lucendo* principle.

"I shall be uncommonly grateful if you will try," joined in Cathcart. "I know nothing about such things, as I said, but I do know that it is not natural for every single pair of girls who come here to fly at each other's throats on sight: they've actually done so, once or twice. It sounds something in your line."

The Atom thought it was too: it was obviously quite unnatural that *all* the girls without exception should fight in that kitchen, and it seemed clear that something must be done about it. But he is always cautious, being a Scot, and never promises anything.

"It certainly looks as if it was in my line," he said. "Mind you I promise nothing. Until I actually get down to it, when I am out of my physical body, I can't tell whether it is within our scope or not. But this much I will do: as soon as I meet Nani to-night," (Nani is the lady with whom he works most often at night, whom he has not seen in waking life for over a dozen years) "I will get her to come here with me and we will do what we can. If we can we will make a clean sweep of the cause of all this hate and ill-feeling. Could I see the kitchen now?"

This needed a little manoeuvring, as ladies do not usually show their afternoon tea guests into their kitchens, even when those same guests are such very old friends. But an excuse was invented, something to do with bath-heating apparatus, and Rose conducted the Atom down.

The Atom is not clairvoyant, but he is distinctly "sensitive," and he was soon able to have a shrewd idea of what was the matter, and the discovery made him feel more confident.

"I should not be surprised if we were able to tackle this job all right," he said. "Any how, we will come to-night and if we don't settle it to-night, we will come again till we do. But remember: we will do our best, but we promise nothing."

As the word is ordinarily understood, the Atom hardly ever remembers anything of his astral work, it may be to some extent because he makes no sort of effort to do so, and is quite indifferent as to whether he does or not. But when he remembered Rose Keyes' kitchen on going to sleep on Monday night, he had a very strong feeling that the work had been done the previous night and that there was nothing more to do there.

"Better just look in to make sure," he said to himself, and a couple of minutes later he was out of his body, *i.e.*, asleep.

He saw nothing of Rose Keyes till early in the following January, when he went to tea there again. He did not ask any questions of Rose about the kitchen, but when Cathcart came in he had something to say about it at once.

"Atom," said Cathcart, as he shook hands. "I've got to thank you very much indeed for clearing up our kitchen."

"It's all right, then?" said the Atom. "I thought it was. No more rows, I suppose?"

"No more rows!" Rose laughed. "They had quite a good one that very Sunday evening, and Cathcart and I found ourselves in a sort of way clinging to you as our only and last hope. Well, Monday came, and out of habit every time one of them came upstairs I expected a complaint, and when I went down I expected to hear them going for one another as soon as I reached the kitchen stairs. But neither of them told a single tale about the other that day, and they certainly seemed friendly when I went down: anyhow, I never heard or saw a sign of one of the usual rows. I tell you, it felt quite queer, and at first I became quite nervous and expected the usual storm to burst every minute. But it never did burst, and the next week-end we went away, feeling sure that the spell would be broken then. But it was not: we came back to find everything perfectly peaceful, and the girls evidently on quite good terms, the first time I have ever known that happen."

"And has it been kept up?" asked the Atom.

"Kept up! I'll just tell you a little story to show you the sort of change you have made, you and Nani. Two or three weeks afterwards the cook asked if she might have a 'boy friend' in one evening, and of course I said she might. Well, it appears that the 'boy friend' and the parlourmaid fell in love with each other on sight. As far as I can gather, when the cook introduced them, they stared at each other in amazement without saying anything."



"Obviously very intimate friends, if not lovers, in a recent life," remarked the Atom.

"That's the only way you can account for it," said Rose. "Well, to make a long story short, not only did the cook not resent the other girl's annexation of her 'boy friend,' in the very least, but when she realised that they were in love, which did not take her long, she helped them in every way she could. They were married three weeks ago, and the cook remains an intimate friend of them both."

"I should be inclined to call that rather a good test," said the Atom. "What about the parlourmaid's successor?"

"There are two, another H. P. M., and a tweeny, and the cook received them with open arms, did her best to make them feel at home, and they go upstairs the three together with their arms round each other's waists."

"It's a fact, I met them like that one night," said Cathcart.

"Now can you tell me exactly what you did, Atom?"

"As a matter of fact, I have no definite recollection of it at all in the ordinary sense," replied the Atom. "All the same, I know pretty well what was the matter and what we did, at least, I think I do. Some time ago, before you had the house, there was certainly a servant down here who was a woman of tremendous will power, which she used in the way of hate and ill will, tyrannizing, probably, over the other servants in the most brutal way, for sheer malice and love of bullying, and calling out all the powers of hate and ill will that they possessed in return. Mind you, this is only a surmise, judging from the state of things we found, but whatever it was, it was something of that kind, for the astral atmosphere was as bad as it could be, and there was an extremely active thought form which inspired everyone who lived there with hate and malice and an over-powering inclination to fight."

"Then what did you do?"

"Broke up the thought form and swept out the bad astral matter, dissipating it, and replaced the lot by a thought form of mutual love and friendship with astral matter to match generally. It looked very formidable, but it only took us the one night, and I don't think anything like the whole of that."

"Well, I am uncommonly grateful to you, for Rose's sake," said Cathcart. "The incessant rows were making her quite ill. And also on my own. As I told you, these things are quite outside my province, but I can see that they are real enough and that you know what you are doing. The facts are as clear as day, and there's no escaping them."

"And you are a doctor, and a Harley Street doctor at that," said the Atom with a grin.

"Don't pull my leg about that," said Cathcart. "Have some more tea."

## AURAS THAT I HAVE SEEN

MRS. VIOLET TWEEDALE, in one of her books, *Ghosts I Have Known*, says she was born with the power to see auras, and had attained a "grown-up" age before she discovered that not everyone could see them. "The biggest aura I ever saw," she says, "was that of the late Mr. Sexton, a great orator whom I once heard in the House of Commons. Some people have mean, tight little auras, others have great spreading haloes of brilliant light." She often met King Edward, who was "blessed with a very fine aura of colour, of power and greatness". The colours in his aura changed as he discussed one topic after another with varying intensity. While she was staying at Hawarden with the Gladstones during the Irish troubles of 1882 Mr. Gladstone flew into a rage while reading a poster and was "suddenly wrapped in a brilliant crimson cloud, through which sharp flashes like lightning darted hither and thither". The red of anger, the blue of devotion, the yellow of intellect, the green of sympathy, the grey of fear—all those colours show in the aura, so that what we are we cannot hide from those who have the open vision of the clairvoyant. On another occasion, Mrs. Tweedale writes: "I happened to be passing a glove shop in the south of France, and as I strolled slowly past the door a blaze of yellow gold inside the shop caught my eye. I paused at once and looked through the open door. This great golden aura belonged to the Empress Elizabeth of Austria, who was standing at the counter."

Everything has an aura, the earth, mountains, trees. A man's aura is composed of etheric and still finer matter of different rates of vibration which can not only be seen by clairvoyants, but is nowadays made visible in the laboratory. Dr. Kilner's experiments in a dark room rendering the human aura visible to the "naked eye" as we term it, are described in his classic book on the aura; other scientists have since extended his researches.

Dr. Wentworth-Shields, the late Bishop of Armidale, referred to the existence of auras in a remarkable sermon on death. "There are clairvoyants," said he, "who tell us that even here on earth every human being is surrounded by an etheric aura, which interpenetrates the physical body and can be seen by those sensitive enough to encircle and stand out beyond the margin of our flesh, and its tints and colours betray our character." Just as white light is split up

into colours by the spectrum, so is the white light of the spirit of man split up by the refractory medium of his personality.

A sensitive person can feel at a distance the emanations from another person, and he may feel delight if they radiate goodwill and intellectual or spiritual power, or he will be uncomfortable if the other person is sending out vibrations of anger or hatred. As we travel in trains and tramcars we do not overlap physically, but we do psychically, and our auras may blend or they may collide with those of our neighbours. However we may disguise our thoughts and our feelings on the surface, we cannot disguise them in our inner constitution, in the world of the real.

Even the state of our health is reflected in our auras, the normal health aura radiating at right angles to the body, whereas in disease or weakness or fatigue the lines of the health-aura droop, and the body's system of defence becomes dangerously weak.

Remember too that cities have a local atmosphere, the imperial vigour of Rome being entirely different from the terrible pall of depression which hangs over a city of slaughter-houses like Chicago. So have buildings their peculiar aura, libraries, hospitals and prisons. Few places have a more unpleasant aura than a gaol, which reeks with black spots. Cemeteries, because of the depression and helplessness which so frequently permeate them, are eminently undesirable places to visit. A crematorium is much more hopeful.

*Australian News Service.*

IN lone country houses, where friends are few, in crowded city streets, amid greetings where no kindness is, thank God for books. Dearest, best of friends, soothing, comforting, teaching, carrying us far away from the briars of this working-day world, never importunate and never impatient, may we learn to use you, as you use us.

CANON AINGER



# INSIDE AN ANCIENT VOLCANO

A REAL EXPERIENCE

BY STANLEY ROGERS

THE heat of the desert lessened rapidly as we made our way into the darkness of the crooked tunnel. Among abandoned gold mines, this was a most unusual place. The tunnel was high enough to allow us to walk without stooping over. Its crookedness reflected the fact that the man who blasted his way more than two hundred feet into the heart of the old volcano had a spirit guide, and its length proclaimed his perseverance. A premature explosion deafened him and caused him to relinquish the fruitless result of fifteen years of labor.

He used to tell me of many queer things he heard and saw, but I, remembering that he was a spiritualist, discounted his stories. I was, however, about to learn that he was a truthful man. Scarcely had I turned on the flashlight when we heard an ungodly noise like an old Ford climbing a steep hill in low gear. It seemed to swell out of the lava below us, it screamed down the gallery toward us, the rock walls roared with it until I felt like a condemned spirit imprisoned in some demoniacal siren. The tone rose until it passed out of audibility, leaving us in a terrible silence, an insecure silence in which we felt utterly helpless. That voice from hell which had swept up from the depths had left us suspended from the top of an elemental silence of awful depth.

A raucous remark from a passing crow outside reminded us that we had bodies. Craunching rocks under our feet sounded natural and made us feel better as we forced ourselves to continue on to our goal—the end of the tunnel and the chamber of complete darkness. A heavy growl, so low that it was all but inaudible, rooted our feet to the lava floor. I wanted to run, but was ashamed to retreat from a mere noise. The grumblings recurred several times, re-echoing through subterranean worlds like a stupendous case of terrestrial indigestion.

Having at last reached the end of the passageway, I turned off the light, and we made ourselves as comfortable as possible on the sharp stones. The darkness soon dissolved the walls of lava and obliterated our sense of position; the stillness isolated us from the world of men. Blood roaring through our ears astounded us with its din.

Then, without warning, a clear metallic note rang flatly inside the mountain. A gnome pounding an iron rail with a light hammer

could have produced the same sound. The noise continued with irregular breaks in the rhythmical strokes for some fifteen minutes. Tonk...! tonk...! tonk...! tonk...! We were alone in an unfrequented part of the desert, and yet somebody or something was pounding on an iron rail. Tonk...! tonk...! resounded loudly through the abyss of blackness. God only knew what was making that tonking, but I intended to find out. Carefully aiming the powerful light at the invisible worker, I pressed the button only to be blinded by the glare reflected from the dust covered wall. The hammering stopt; the world of men returned with a few pointed observations from my friend who took the light away from me.

## WHAT IS CRIME?

By W. H. JACOBSEN

I HAVE just consulted my dictionary, and I have got pretty well what I expected. As a rule a dictionary does not err on the side of a luxurious imaginativeness. Its duty is to offer the minimum of information in the fewest possible words. This course does not make for strict accuracy. Literalness seldom does.

In the case before us, crime is "any breach of law; a gross offence; a great wrong". Thus there is a selection almost bordering on the grotesque. If I murder my mother-in-law I am a criminal. If I omit to pay my dog license I am also a criminal.

A French writer has said "if poverty is the mother of crime, want of sense is the father". How this definition could apply to the above illustrations I do not know. Perhaps the less said the better. But to be quite serious and solemn as befits the nature of our inquiry, it is evident that very loose notions are prevalent as to the nature and character of what is called crime. As a matter of fact our ingrained paganism in relation to the matter successfully holds the field. For, bear in mind, we draw a deep distinction between offences against God, and offences against man. I am in no humour to employ sharp limitations as to when and how offences are respectively associated. But I think I see some kind of division.

Let me illustrate my meaning. There is the man who makes his home hell, by reason of his unsocial qualities. His temper; his indifference; his contempt, all lead to an atmosphere of intense household misery. He is rude to his wife, harsh to his children, unjust to his servants. Yet all the time he escapes the censure of the dictionary censor, for he has committed no breach of law, nor gross offence, and has done no great wrong. But hasn't he? The truth is that his conduct has sinned only against the moral law. Only!

Take the case of his neighbour. His character is entirely the reverse. Kind, sympathetic, unselfish, loving. But one fine day he forgets to carry his motor license. Result: police court, publicity, punishment. He has committed a breach of the law. In other words he has become a criminal.

Of course, the very absurdity of the matter speaks for itself. Yet it is but a confirmation of the dictionary dictum. A breach of the law constitutes a crime. May we pursue the argument a little further? Who would deny that the home wrecker is guilty of a heinous offence against divine law? And if indeed exception be taken to such terms let us substitute common humanity. Personally I admit no difference, for I believe one is a reflection of the other. However, we all know that the law, as generally understood, allows a tyrant and bully a great deal of liberty. But if this being of unlovely attributes happens, presuming he is a grocer, to give short weight in a pound of sugar, he is at once liable to the pains and penalties of the criminal law.

God as an emblem of moral purity can be safely flouted. The State must at all costs be obeyed. Of course, it will be said that no man can defy justice, secular or divine, and escape free. That is not our point. Our suggestion is that the charge of crime is frequently misplaced, and often directed in very narrow channels.

It is evident that the public conscience is getting somewhat uneasy about the designation applied to the so-called wrongdoer. And also to the treatment. As civilisation progresses, and intelligence makes more headway, it is apparent that many cases in our prisons are more fit for the wise doctor, than the impetuous magistrate.

The more one thinks of it the more one is assured that the dispenser of justice should be one of extraordinary qualities. I use the term deliberately. It is surely no light matter to pass judgment on a fellow being. A knowledge of psychology should be necessary. An impartial mind ought to govern, much experience and wide information are needed. And perhaps chiefly there should be a calm contempt for the vagaries of convention. There is yet another necessary qualification. The intelligent magistrate should not feel himself to be too dependent on the opinion of the legal clerk. I know perfectly well that some clerks are beyond all praise. There is a minority that cannot claim the judgment.

If it is agreed that the wise doctor *understands* various phases of criminology, then the question of crime and the criminal takes up an unusual position. Under such circumstances it would seem that in many cases it is the infirmary rather than the cell which is required.

There is another aspect worth consideration. It is generally admitted that unemployment is the fruitful cause of crime. The saying that while the Devil tempts the busy man, the idle man tempts the Devil, has much truth in it. Society tolerates the idle man. It



gives him food and shelter, about enough to awaken demands for a bigger supply. Society\* ignores the natural claim for a livable existence.

The victim is apt to retaliate. Many men and particularly many boys, are forced into crime by reason of the utter inability to procure a decent living. Remove unemployment and you remove much that is called crime. If mankind is ruled to a large extent by circumstances—and who will deny it?—it follows that adverse circumstances are largely responsible for the presence of a prison population.

We know what the strict moralists have to say on the matter. But are they always in a fit position to judge? Given a comfortable home and enough to eat and drink, there is not an undue temptation to stray from the paths of virtue. It is said that opportunity makes the thief. One would like to know something about the origin of the opportunity.

A well-fed youngster will not be inclined to steal a twopenny cob from a baker's counter. A starving man or boy only wants the chance. Nobody would dream of calling it a virtuous action on the part of the former in resisting an unnatural impulse. Is it quite fair to charge the latter with criminal intentions and deeds in failing to resist a very natural temptation?

Yet from this class of the community do we get many of the inmates of our prisons. The writer of this article is one of the last to attempt to minimise wrong doing. But a plea for discrimination is set up. A plea for discrimination takes into account the various causes which lead to the unfortunate effects. Such a plea stresses the presence of influences which bear very hardly upon the enemies of society.

When Society has admitted its own responsibility for much that is called crime we shall find a general betterment of affairs. We must needs be grateful to the Howard Society for prompting a better, saner, more intelligent view on the whole question. Far too long have we remained under the comfortable delusion that the one sovereign remedy for crime was to clap the criminal into a gaol. "Thank God we have finished with him." Rather should we thank God that we have not finished with him—on those terms.

The Howard Society suggest the open mind, the sympathetic attitude, the reasonable view on punishment and crime. The Howard League for Penal Reform is a standing witness to the strength of social forces which make for social progress.

John Bright once said "Force is no remedy." The fools and bigots of his time hotly resisted the implications. It is beginning to be seen that mere physical force is of little effect in bringing reformation. After all said and done there is a stronger force than repression and a more mighty engine of strength than the criminal law. That power lies in a more just estimate of the dignity of human nature.

# VIVISECTION IN CHARGE

By ROBERT R. LOGAN

THERE appeared in the January, 1930 number of *The Theosophist* an article entitled "President Hoover and Child Welfare" by George Shibley, F.T.S., Director of the Research Institute of Washington, D.C., explaining the preliminary work which has been started and which is to lead to a final meeting of experts to be known as *The White House Conference on Child Health and Protection*. The preliminary work of gathering statistics in regard to the present status of the nation's children and of the health and protection measures now in operation is to be conducted by a Planning Committee divided into four sections each of which is headed by a qualified and trustworthy expert. Two of the sections will be devoted to *Education and Training* and *The Handicapped Child*, the other two to *Medical Service* and *Public Health Service and Administration*. Over the last named section Surgeon-General Hugh S. Cumming, head of the Federal Public Health Service, will preside, while of the *Medical Service* section Dr. Samuel McC. Hamill, of Philadelphia has been appointed head.

That the welfare of the nation's children is of supreme importance goes without saying, and that President Hoover is intensely sincere in his desire to further that welfare is equally certain but that such a programme of nation-wide investigation leading to federal and state control of the child may contain the seeds of great danger to health and morals is not so obvious. It may perhaps occur to some theosophists that the appointment of the head of the Federal Health Service over one of the sections is likely to limit that section's work to the study and recommendation of purely orthodox medical measures and they may wonder how Osteopathy, Chiropractic, Naturopathy, the Abrams Treatment and some of the other "cults" are going to have a chance to present their theories and their programmes for child welfare. Probably, however, they will assume that the general care and protection of children does not materially differ in the different schools and that the actual treatment of the sick whether by drugs or otherwise will be of secondary importance.

If, however, our readers were aware that the Dr. Samuel McC. Hamill, appointed to head the Medical Service section is the same Dr. Hamill who in 1906 performed vivisectional experiments upon some hundred and fifty orphans, foundlings and destitute children without their consent or that of their guardians, they would realize that good intentions are not enough and that the means employed to a good end must be themselves of the right nature.

Dr. Hamill's experiments were reported (too late for prosecution under the statutes of limitations) in the Archives of 'Internal Medicine' for December, 1908, and were afterward defended by the American Medical Association against nation-wide antivivisection condemnation in the Journal of the American Medical Association for February 28th, 1914. The experiments consisted of inoculating the eyes and rubbing into the skin a tuberculin preparation intended to serve as a means of diagnosis. Most of these children were quite free from any symptoms of tuberculosis and were deliberately used as "material" for research which it was thought might prove of value.

These children who were under the age of eight years suffered from the tests in various degrees and some of those who had their eyes inoculated developed very sore eyes with severe conjunctivities, pustules and even corneal ulcers leading to permanent impairment of vision. In their report Dr. Hamill and his associates Dr. Carpenter and Dr. Cope, after asserting that they had not suspected that serious results might follow the tests, proceeded to supplement their own experience with references to former unfortunate experiments by other investigators with whose work they should have been familiar.

By these experiments on the children placed in his power by the unsuspecting Sisters of St. Vincent's Home, Dr. Hamill proved himself a victim of that false doctrine of vivisection that we may do evil for the sake of good to come or inflict cruelty for the sake of knowledge. A nation-wide protest has been launched against his appointment and is being respectfully brought to President Hoover's attention in the form of a resolution passed at its November meeting in New York by the International Conference for the Investigation of Vivisection which now numbers over a hundred constituent societies. This protest is being circulated through the press of each state under the publicity machinery of the newly formed National Anti-Vivisection Society of Chicago and whether or not the protest is heeded by the President, its echoes will certainly be heard in the entire field of child welfare and will penetrate the walls of asylums, hospitals and other institutions where human beings as well as animals may be used as "material" for research.

The science of healing, if there be such, is in its infancy, every theory is contradicted, every fashion superseded, every doctrine exploded while death defies the most glittering reputations and nature performs her magical cures for the herbalist, the Christian Scientist or the osteopath as frequently as for the most orthodox M. D.

It is well that living conditions should be made clean and wholesome, that fresh air, sunshine, right food and exercise should be provided for every child in America, but no institution or profession of men has yet been found into whose exclusive charge the lives and liberties of others could safely be entrusted.

When Priest and Puritan have tried and failed, will the Vivisector prove more worthy of his trust?



# AN INDUSTRIAL CO-OPERATIVE COLONY FOR OJAI<sup>1</sup>

## I. THE LAND.

The bit of real estate on which this Colony will begin should be a tract not far from the Civic Centre, say one or two miles East or West, on the flatter land of the Ojai Valley. A tract under consideration is especially adapted to oranges, avocados, and other orchard fruits, and has ample water. It also is suitable for truck-gardening and flower-raising of all kinds. There is special need in Ojai for fresh vegetables. Gas and Electric Power are laid on in Ojai, and available for the above tracts of land.

## II. ACTIVITIES.

HOUSING. (1) There would be cottages for rent, simple but neat.

(2) There would even be rooms for rent, for those who do not wish to do housekeeping.

(3) There should be a cabin court hotel, for transients as well as newcomers to the Colony.

(4) A cafeteria would be run in connection with this.

SALES. A grocery store would buy and sell for the Colony. There might even be delivery wagons for delivery of produce in the Valley, or a branch market in the City of Ojai.

GARAGE. As the place would need machinery of various kinds, and transportation, there should be a garage and repair-shop for automobiles and general machinery.

A filling station is necessary, so that the Colony could buy its gasoline wholesale, but sell, also, to members and the public, outside of its own requirements.

ORCHARDS. An income for the Colony, as a whole, would be made from such orchards and gardens as were run by the Colony ;

<sup>1</sup> See note in Watch-Tower.

but individual acres would be rented to capable people, who would manage without requiring supervision, and this on a profit-sharing basis. There would also be garden plots rented with the cottages, for those who wish to have the joy of working in a garden.

**STAFF.** The necessary staff for the Colony, whether on pumps, trucks, orchards, etc., would have a wage, and a percentage of the year's profits. But people who had other employment elsewhere in the Valley could rent cottages, rooms, or even cottages with gardens, but they would have to manage to make their own living on their own hook.

### III. POSSIBLE INDUSTRIES.

All the workshops would be in the nature of cottage industries, with co-operative production, co-operative buying of raw material, co-operative marketing; thus saving much at each turn. It would be perfectly feasible to start any of the well-known cottage industries, such as weaving, fancy metal-work, the making of clothes, laundry, or, in fact, any activity that would turn an honest penny.

### IV. WOODWORKING.

There is room for employment here in the Ojai for woodworkers of all kinds. Quite a cabinet-making, joinery, and general planning-mill business could possibly be built up; even shipping to towns in neighbouring counties by truck or by railroad. The staff could be also concerned in contracting for house-building anywhere within reasonable distance. All kinds of built-in furniture could be made. And it is possible that very artistic furniture, carvings, etc., could be developed, if those came who were experts in that line.

### V. PRINTING AND BINDING.

There is a printing-press in Ojai. A shop here could be established to print and bind books, and do all kinds of fancy and artistic printing. There is no reason why a great deal could not be done with motto cards, and special original illuminated cards, as well as the printing from wood blocks, lino-cuts, etc. This could very possibly grow into quite a printing business, under proper management.

### VI. SCHOOLS.

The chief aim of the schools will be to develop intuition and foster initiative in every child. Thus alone can the highest type of human being be developed; but every child will be trained with hand and foot, as well as head and heart, so that there will be a proper articulation of the human body as well as of the mind and character.

It is planned to have a school on the Colony as soon as a sufficient number of children are available. There would also be

a boarding-school for children from a distance. There would also be schools of art of every kind, as already in the Ojai are a number of clever and capable artists in wood, metal, painting, music, etc. This department would remain in as close a relation as possible with the Ojai Valley Arts and Crafts League, which already has a number of artists and patrons gathering together to push such activities.

#### VII. HEALTH FOOD.

The community would consist entirely of vegetarians. In connection with the catering to workers and public, quite a large business might be possible for that part of the Valley, such as a bakery, the making of crackers, biscuits, health-foods of all kinds; also the preserving of fruits, the drying and preparation of vegetables, etc. If such a cannery could be started, it might be able to buy a considerable amount of material from other farms in the Valley. As far as possible, experts in any particular line would be given opportunity to create special articles, with their individual brand; the attempt being made at all points in the Colony to produce a finer article, a more particular article, than that produced elsewhere in mass production. That would apply even to the making of cakes or pickles.

#### VIII. RECREATION.

There will be ample playground for children and adults; a complete outdoor gymnasium, and both basketball and tennis courts.

Mental recreation will be provided in the community halls by musical, dramatic, film, and other entertainments, if such in the city are inadequate. Every effort will be made to develop the talent of all in the neighbourhood. As far as possible, a library and reading-room will be maintained in conjunction with the courses of lectures and the schools, for children and adults.

#### IX. VOCATIONAL SCHOOLS.

Having established as many vocations as the individual members are capable of bringing to the Colony, a system will be built up, in which the children of the Colony, and of the surrounding country, if they wish it, will have an opportunity, as apprentices, to see the processes, take part in the processes, and thus find their best expression and their most congenial lifework.



## REVIEWS

*An Indian Diary*, by Edwin S. Montagu, Secretary of State for India, 1917—1922. (Heinemann, London.)

A book strictly on Indian politics has scarcely a place among the books reviewed in a Theosophical magazine. But there is an exception, and that is when the book constantly mentions the President of the Theosophical Society, Dr. Annie Besant.

Dr. Besant's rôle in Indian politics will be understood better by future historians than by the present. She has been accused of "disloyalty," "helping the Germans to win the war," "stirring up rebellion," and so on, by the "die-hard" British elements in India, and their friends in England. She has on the other hand been praised as one of the greatest leaders of the Indian National Movement, fiery in her Indian patriotism, more Indian than many Indians themselves, and yet a true exponent of British ideals. But perhaps only a few have realised that all her political activities have been inspired by the "Great Plan," the vision given to her by her occult Gurus of the needs of the world. So we find her on the one hand denouncing ruthlessly England's mismanagement of India, and yet at the same time uttering, in the face of extreme Nationalist sentiment, that the future of India must be inside, and not outside, the British Commonwealth of Nations, and that the "link with Britain" must not be broken. She stirred up Indian opinion against England's misrule, till the British Government interned her in order to suppress her. She was then promptly elected the President of the Indian National Congress. Yet she stoutly opposed the policies of Mr. Gandhi, as tending in the long run to disorder and anarchy, and within twelve months she was denounced at Nationalist meetings. She has "played her own game," and that game has been a puzzle both to India and to England, just because it was not hers, but of an Occult Hierarchy which she serves.

If very few among the Indians themselves have understood her policies, one can scarcely expect an English Secretary of State for India to do so. Mr. Montagu fails in understanding her, but he succeeds admirably in understanding what she denounced so

vigorously! Every page of his book is an eloquent testimonial to the need of the political agitation which Dr. Besant initiated in 1914 with her daily *New India*. Not a single denunciation of hers, but is justified by what Mr. Montagu describes. The wooden-headedness of British officials, in spite of their devotion to duty, and sacrifices according to their lights on behalf of the Indian people; the British determination not to budge an inch, and the acceptance of the principle of "muddling through"; the gulf between Indian and Briton purposely maintained; these and other characteristics of a ram-rod like unbending administration are quickly evident as one reads Mr. Montagu.

So powerful throughout India became the agitation when Dr. Besant was interned by the Madras Government, that at last England determined to send out the Secretary of State for India, for the first time, to India to see with his own eyes what the situation was, and what solution could be suggested. As a preliminary, in order to produce an atmosphere of partial peace, Dr. Besant and her two colleagues, Messrs. Arundale and Wadia, were released from internment. Mr. Montagu came, and went from place to place receiving deputations with grievances and remedies; he interviewed most of the public men in India; he lived with the Viceroy and with the various Governors of Provinces, and heard their views. And he wrote down his impressions week by week, to send them to Mr. Lloyd George, then the Prime Minister of England.

The book consists of a series of brilliant pen pictures of individuals. He is frank and ruthless, because his memoranda were private and not intended to be published. They are published by his family, after his death, because much that he noted is apposite just now, in connection with the Round Table Conference sitting in London.

The reviewer will confine himself to Mr. Montagu's remarks on Dr. Besant. First there is a graphic picture of her.

And then at six we saw Mrs. Besant herself. This was an interesting interview, if ever I had one. She gave me the history of the Home Rule League, how she felt it necessary to get hold of the young boys; how if the Home Rule League policy could be carried out she was certain that they would forswear anarchy and come on to the side of the constitutional movement. She assured us solemnly that India would have, and insisted upon having, the power of the purse and the control of the Executive. She fought shy of all the financial problems. She

said she was not a financial expert. She got over the difficulties that way. She kept her silvery, quiet voice, and really impressed me enormously. If only the Government had kept this old woman on our side! If only she had been well handled from the beginning! If only her vanity had been appealed to! She is an amusing old thing, in that, knowing perfectly well that the interview was to be in Chelmsford's [the Viceroy's] room (because they take good care that I should never see anybody important without him), she turned up and sat in my tent, and, coming in from dressing, I found her waiting there. I told her the interview was in Chelmsford's room, and she drove me up in her motor car, and explained to me that the fact that I had not received a welcome from the Indian people was simply due to their recognition that the Government would not allow it. She implored us to come to the Congress. Oh, if only Lloyd George were in charge of this thing! He would, of course, dash down to the Congress and make them a great oration. I am prevented from doing this. It might save the whole situation. But the Government of India have carefully arranged our plans so that we shall be in Bombay when the Congress, the real political movement, is in Calcutta, and now they plead plans as an excuse for not accepting the invitation which is showered on us.

Those last lines of Mr. Montagu reveal the blunder which the Bureaucracy has made throughout, in belittling the influence of the Congress. That blunder still is the policy of the Government evidently, for the Congress to-day is banned and declared an illegal body, and one Congress leader after another arrested and sent to gaol.

Dr. Besant had later another interview, which is reported by Mr. Montagu.

She then told me that she did not much care what scheme we adopted, provided that it led automatically to complete Home Rule within a short time. I urged her to use her influence with the Congress to put that test to any scheme that was submitted. She said she would, but they would take anything which gave them elected majorities and the power of the purse. I told her that the power of the purse meant everything, and she said: "Not with reasonable people." I said I could not defend a policy in the House of Commons on the ground that it was meant for reasonable people, and I reiterated that the sole test which she ought to apply was whether it led assuredly to self-government. She then said that there must also be some restriction of coercive legislation, and that she never knew when and how security was to be demanded for a paper and for what reasons.

All this was in 1917. It is now 1931. The vital things which Dr. Besant asked for then are still being asked for now. Can any one wonder if India to-day is in a turmoil?



Throughout the book, Dr. Besant appears again and again, here mentioned with approbation, and there with strong condemnation. Like Socrates who, because of his questionings, was called the "gad-fly" of Athens, so Dr. Besant appears like the uneasy conscience of the Bureaucracy, whenever its plans are mooted.

In one place Mr. Montagu sees in a flash of illumination her true rôle, when she led her Home Rule agitation—that she was indeed a mouthpiece voicing what hundreds of thousands felt, and not the "agitator" which the Government made her out to be.

The Elephanta Caves are interesting on a small scale, with very nice carvings in the rock of the life of Shiva. I particularly liked that Shiva who cut his wife into fifty-two pieces, only to discover that he had fifty-two wives! This is really what happens to the Government of India when it interns Mrs. Besant.

Much more could be quoted, showing Dr. Besant's stand on behalf of India. But enough has been quoted to show how she stood for policies that no reasonable man or woman could have challenged in principle, unless he or she possessed that peculiar mentality which starts to survey all things in India from the standpoint of a God-given right of the British to rule and a God-imposed duty of the Indians to obey. But from the Viceroy down to the Governor of Madras (described by Mr. Montagu as a "Victorian Governor in a post-War India") and Collectors, that mentality was the rule. And that mentality was expounded in the English-owned newspapers of India, and, with very rare exceptions, was possessed by all the British residents in India also.

The reviewer has limited himself in his review to the parts of the book referring to Dr. Besant. But to anyone in touch with Indian politics, the remarks on the political men of India—Indians and Britons—are full of interest, for their sharp criticisms. Whether those criticisms are just, the reviewer cannot say, for he is not a politician. But the book is fascinating, and its fascination can be gauged from the fact that he read it through at one sitting.

C. J.

*The Rationale of Reincarnation*, by A. E. Powell. (Theosophical Society in England. Price 1s.)

Many writers have tried their hand at this theory, and here is the latest of them: Colonel Powell, who has already a wide reading public. This book too is a readable one and will surely receive the credit it deserves.

The theory of reincarnation cannot be disposed of in a few remarks, or by known mathematical or logical laws, such as: The first life, the cause: A., the second life, its effect: B., the third life: the result: A B-C, and so on with divisions and subtractions, etc. The intricacies in a living organism are impossible of enumeration. Consider the complicated characteristics of a person, it would be comparatively easy, if we could say such and such a characteristic results from one or several lives as a slave or vice versa as a slave-driver, as the case may be, or from that of a soldier, whose career was cut short or crowned by victory. Perhaps ultimately the scheme when synthesised by time's accumulations will look simpler than it appears at present, and the various lives fall into major divisions of love- and hate-producers, and yet recognising the 'individual uniqueness' of the human race even such obvious classification seems outrageous.

The book is divided into three sections dealing with Birth, Life and Death, a trinity affecting the child in a threefold capacity of its heredity, environment, and possessions. Past, present and future come up for purview. The causes are sought that account for such anomalies as untraceable heredities, seemingly unwarrantable happenings, painful experiences, etc. Modern science, in its latest dictum of Sir Arthur Keith, has corroborated the idea in one particular, namely that the germ-plasm takes only that which it needs from heredity as a scaffolding for the building of the body. The ego in theosophical parlance, the thinker behind the germ-plasm takes the musician's ear, the mathematical intellect, or, if a poet, the poet's organism to satisfy its purpose adding that which it lacks to express it under material conditions.

Karma as a corollary to reincarnation is pointed out to be an unflinching law, at every moment of time we stand before the judgment seat, as well as when after death the ego enters into the detailed examination of itself and decrees its own future acquiescing in the plan of education necessary.

There is a chapter on authenticated cases of memory of previous lives, and some books recommended to those unacquainted with the subject, shewing how wonderfully and fearfully the human being is made, and which, when realised, compel him to stand in awe before his Maker.

*Mysticism in Bhagavad-Gītā*, by Mahendranath Sircar, M.A., Ph.D. (Longmans, Green & Co., Ltd., Calcutta, Price Rs. 5.)

This work presents a practical philosophy of mysticism. The arguments and explanations shew a blend of both Eastern and

Western teachings, in that sense it foreshadows a valuable contribution to the study of the subject.

In the Christian science of mysticism grace and mercy hold a large place, whereas rigorous discipline and duty are emphasised in the East generally and in the *Bhagavad-Gītā*; it must be recalled that Buddha severed the bonds of ancestral ties and assumed cosmic ones, and Jesus endeavoured his utmost to inculcate the fact of human brotherhood as a unit.

The slight difference between the teachings of the Sāṅkhya and the *Gītā* is explained in relation to action and consciousness, and to spirit and cosmos. The evolution of the cosmos is the purpose of spirit, says the *Gītā*, and spirit is therefore infused in matter and supplies the moral order as well as the cosmic urge, whereas the Sāṅkhya places spirit beyond all categories as not being at all interested in evolution; and this difference can be accounted for as a passing one in time and place, or in other words as in immanence and transcendence, the reign of spirit being the goal of the evolutionary cosmos.

The nature of will or determinism is carried to greater heights than is met with in most Western tabulations, and deserves careful study, and also the nature of adaptability applied not only to the method of approach but also to upper layers of divine consciousness, bringing in "individual uniqueness," the One and the Many. Another interesting feature is the *Prāṇāyāma* system only now known to the West as vitalism, which being a concrete system, its development must become effective unconsciously in the course of the ascent of spiritual realisation.

Then again there is an insistence on concentration and radiation as one act of cognition, the point extending to the circumference contrasted by and preceding to the realisation of a transcendental consciousness. The fear is expressed that the mystic may mistake a vague mental-spiritual content (perhaps an explanation of the term "being out in the void") for the silence and quietude felt in rarefied atmospheres, when the deeps within and the heights above converge in an equilibrium.

It has been said that some by a leap attain to immeasurable heights of consciousness and are newborn in one instantaneous act to a divinely clarified perfection, a dynamic at-one-ment in a transcendental understanding of archetypal laws, of eternal Beingness. While others by a slow sloughing of skins work at the establishing of the moral law and the destruction of germinated seeds of karmic actions



and reactions, till the gradual lighting up of the Christmas tree, complete illumination is accomplished ; green leaf in winter, light in darkness, until the thrice-born (or is it the thirtieth ?) is caught up in the fullness of God ; a long and arduous process, one which, according to the author, requires several lives of dedication. He clearly discriminates between concrete and absolute illumination, indeed he even considers all revelations as concrete. What he is evidently in search of is a book written on Cosmic Life itself, a dynamic Now resolving itself into Eternal Being, whereas most books are concerned with cosmic life in relation with physical life. The ancient phrase that includes Silence among its dicta probably still holds good, as also the interpretation of Buddha's death due to the symbolic eating of Boar's flesh.

This book can be thoroughly recommended to those needing a handbook on Mysticism in the *Giṭā*. The two chapters on the Mystic Ideal, and the Ascent are particularly fine, perhaps they include the writer's own experiences on the sublime quest, and a part of the book recalls in its detailed application the old alchemical formulæ.

*The Giṭā Idea of God*, by Brahmachari Gitananad. (B. G. Paul & Co., Madras. Price Rs. 5.)

This book is steeped in intricate subtleties and minute differences in the study of the *Giṭā* Idea of God. One is struck by the resemblance to the Literature on Buddhism of half a century ago. Much excellent matter is crowded into each paragraph as if the author feared omitting anything at all. It was Whittier who said he preferred a religion that left the half untold. Would in this book that the reader be left occasionally to pick up some austere reasoning and follow it up in his own mind from the well-known knowledge of the theme, or that he could be guided tranquilly to place his foot across some half-veiled threshold into a not wholly expressed region of immeasurable infinities. But the writer is tireless and restless and even pitiless, and keeps himself in the full flood of noontide loquacity. Indeed one is conscious of the inadequacies of the English language to express his variable meanings, for it requires long strings of verbirosities in capital letters.

The book exists in a realm of words and ideas as overwhelming as an avalanche or more like a concertina expanding and synthesising the moral-mystical psychology-philosophy of the *Giṭā*.

The aspiring prayer prefacing the book shows true depths of understanding and a power of clear thought, and further there are many

passages of blissful beauties of rhythmically-rhythmic heart-satisfactions, and glorious revellings of Instantaneous Self-initiative Divinely-unifying Totality Self-Surrenderings.

An eminent Professor characterises the book as "a most valuable and original contribution to the Literature of the Gīṭā in English, . . . and can be placed side by side with the best recent works on the subject". Certainly the author knows everything there is to be known on this subject, but in abounding redundancy.

*The Mystery and Lore of Apparitions*, by C. J. S. Thompson. (Harold Shaylor, London. Price 12s. 6d.)

This is an excellent book of its kind containing a collection of ghost stories. Some are old, dating from Egyptian and Chaldean times, others are as recent as the late war. There are very few people who have not at one time or another seen or heard queer things not to be accounted for by known laws of physical matter. In a couple of chapters at the end of the book the compiler tries to explain some of the happenings. The psychological factor seems to be his main solution, as when people in a highly strung frame of mind build up phantasies by an excited imagination, as expressed in the well-known quotation from Shakespeare. But there is as well a scientific aspect to the whole problem, which C. W. Leadbeater particularly has put forth in many of his writings. Photographs in the air, dynamos, storage batteries, phonographs, etc., reappear visibly when the atmosphere takes on the same tension as when the picture was originally stamped on it. This happens under its own conditions, or by means of wireless waves when a powerful psychic state is brought to bear upon it, such as is induced by fear, anger, prolonged melancholia, hatred, intense thought, a shock of any kind, etc. The entity, however passed over, has also to be taken into consideration. Flammarion's books on this subject have fairly well established that at the moment of death an intense desire carries the discarnate person to his determined goal, either then or after a few days, when the unconscious state, which supervenes on entry into another plane and withdrawal from this, has passed away. There is a very large literature on the subjects of Psychic Phenomena and Spiritualism, which account for many other apparitions. The investigations of the substance of Ether will ultimately lead to further revelations, convincing to the most sceptical.

*Heaven*, by Frank Townshend. (Alfred A. Knopf, London. Price 6s.)

"In the Universe live I, in my heart lives Heaven."

This motto prefacing the book is very fine, but the Heaven depicted in the book is surely not the one meant. In it are found among many pigeon-holes the House of Madness and a very original and interesting Torture Chamber. There are enumerated the vast complexities of the human mind, all neatly tied up in packets, each with its appropriate prismatic label, and which are also symbolised by the kind of instrument the seeker is armed with in order to understand their significance.

Thoughts and things are cast into a glorified exhibition of man's shortcomings, into a maelstrom, where the Eternal Mother reigns. Further, after meeting God, who, though complaining of the characterizations heaped on himself by man, says: "I live in all things, I am in every man," and directs the author to make an exploration into Eternal Life. This place consists of three cities, those of Creation, Understanding and Rhythm. They are ultimately summarised as underlying the bewildering melodrama of life, and in a dream he accepts life gladly as it is, instead of rejecting it as heretofore. However even beyond all this, reached by help of a wise man in the House of Meditation, lies a Garden and the Being inhabiting that garden is Man.

It is the Pilgrim's Progress of Understanding of an original thinker, a psychologist, who has the ability to cast his philosophy with much ease and humour into pleasant and excellent language, though somewhat too colloquial for verse and his rhythm accumulates into the sound of a hammer with a hard metallic measure.

*Renascent India*, by K. S. Venkataramani. (Svetārāṇya Āshrama, Mylapore, Madras. Price Re. 1.)

A charming preface, that at once places the reader on a right footing with the book. It is like the morning salute of a fine day, and the day is good throughout. Rare sanity, loveableness, independent thought, true insight into causes and a clean understanding of remedies to be applied characterises this book.

The destructive evidences produced by a prolonged severe storm, (a visitation of God's wrath, as the old writers called it) that uproots ancient landmarks, and leaves a long series of wreckage in its wake, have to be removed and made sightly once more, and further tendencies of disintegrations forestalled.

The green oases of a simple clean village life have to be reconstructed on a solid basis to admit of practical ideals of the day and year of grace. Nature is ever ready to reproduce fair blossoms on the



ravaged fields of war, thus shewing her inherent beauty indomitable in face of all disasters, and such is India to her lovers. Her deep wide soil arouses in them worship and devotion, and the necessary determined will has to be brought to bear on the problem, so as to help to rear everywhere that rarity in Nature, the wise gentleman, sufficient unto himself, in spirituality, understanding, integrity and activity, that only a vitally contented country-life peaceful to the core can bring forth.

On these and other points the author discourses, fearlessly facing difficulties he admits that an economic scaffolding is necessary to surround the scheme; this is the crux now on the board; village industries and interests, regulated interaction between producer and consumer, etc.

A complete system of ordered Government is outlined from base to topmost pinnacle, every department is carefully scrutinised and assigned its place, and meaningless decorations discarded, the structure is firm throughout and as such the book deserves every attention.

*Mahātmā Gandhi.* (G. A. Natesan & Co., Madras. Price Re. 1.)

It is hardly necessary to review a book now in its 8th edition, that speaks for itself. It contains a full account of the life and times of the Mahātmā. It has been brought up-to-date to October of this year 1930; it has been enlarged with appreciations by well-known people, and includes even the rules and regulations of his Satyāgrāshrama. The language in which it is written is on the whole simple and straightforward, but that of a newspaper, and has numerous excerpts from newspapers; it is the career of the man that supplies the dramatic.

Wherever Mahātmā Gandhi entered with various Governments on behalf of his countrymen, he became a centre for action; his throwing down the gauntlet has been sufficient to bring out of their stronghold a number of problems, far-reaching and wide-spreading in their scope, that are awaiting a workable solution throughout the British Empire and also throughout the world. Some of these need intellectual testing prior to application, both of which Governments shirk too frequently and seek to pat into oblivion, and of which the Mahātmā is rightly palpably impatient.

On the other hand although the great nationalist sought to revert to ancient ideals, yet his policy has accentuated the painful struggling among ancestral roots, and the slow drawing out of those not in

keeping with modernism, which roots the British Government has let lie, and which have hitherto acted as a screen against the full blast of Internationalism, now sweeping throughout the country, and vice versa they have served to bring about that deterring ignorance of India prevailing in the world.

Those who do not know the contents of this book, or have not lived in the happenings related therein, cannot be said to know how India is meeting all her difficulties.

I. HARPER MOLL

*Hindū-Muslim Unity* and *If Truth at Last be Told* are two tracts published by the Akbar Āshram at Karachi. In both tracts much is said worth thinking over by those who strive after unity and who desire to bring reforms wherever these are needed.

*Superiority of Vegetarian Diet* from the Scientific and Hygienic Standpoint, by S. A. Azariah, B.A., B.L. This pamphlet has been awarded a prize by the Madras Vegetarian Association and has been published by them, hoping that the arguments in the booklet may convince many of the advantages of vegetarianism. A good deal of information is given in its 60 pages, of value to those who live in India and who are non-vegetarian or who wish to change their diet.

*Tristan and Isolde*, Wagner's Music-drama, by A. N. Ingamells. Readers of THE THEOSOPHIST will remember that some articles under this heading appeared recently in its pages. This pamphlet contains the same matter in an enlarged form. The occult significance of the drama is pointed out by the writer. Copies can be obtained from Blavatsky Lodge, Bligh Street, Sidney, Australia.

O.

## BIRD'S-EYE VIEWS

THAT the earth is not dead, but pulsing with vital force in its most quiet places, is a truism to men of science, and also to many of our theosophical students who begin to realise that life is everywhere. It is, however, given to few to examine for themselves; for only recently have the aeroplane and the photographer enabled explorers to see, and to record, regions otherwise unknowable to the multitude.

We can now sit at ease on our verandah, or by the fireside, and see for ourselves what men in the past have given their lives to discover. North and South Poles, lofty mountains and continents and countries above the equator; deserts and seas and lovely lands below it, are reproduced for us in *The National Geographic Magazine*. It is a delight to read this monthly. Therein we see pack animals forced to swim mountain torrents while a couple of ropes and a loop serve as a bridge for the explorer. We have read of it before, but the photographs give a vivid reality to it all.

We look down on the North and South Poles and have maps of them, and we see into the craters of extinct volcanoes, so high that no one has explored them. The huge glaciers with their crevasses and rocks are now known to us by sight. The deserts with their camel trains and burning sands are no longer mere words, we can see them. We see also the inhabitants of hitherto unknown lands, in their everyday dress and at work. Men, women and children with the flora and fauna they know. In many cases the flowers have their natural colours.

"Carrying the Color Camera through unmapped China", "France's Pageant on the Loire", "The Glories of Minya Konka", "the Borders of China and Tibet", "The First Airship Flight around the World", "The Snows and Flowers of Peru", "The Unexplored Philippines from the Air", "Norway", "The Fjords and Fjells of Viking Land", "The Yukon Trail", "The Conquest of Antarctica by Air", who can resist such a monthly treat? We can get it for \$3.50 a year.

A. J. W.



## BOOKS AND MAGAZINES RECEIVED

*Early Pueblo Ruins in the Piedra District Southwestern Colorado*, by Frank H. H. Roberts Jr.; *Contributions to Fox Ethnology*, 11, by Truman Michelson, Smithsonian Institution Bureau of American Ethnology (Washington: 1930); *The Rationale of Reincarnation*, by Lieut.-Colonel A. E. Powell (T. P. H., London); *Tristan and Isolde*, by Norman Ingamells (George A. Jones Printer, Sydney, Australia); *Superiority of Vegetarian Diet from the Scientific and Hygienic Stand-point*, by S. A. Azariah, B.A., B.L (Pub. by The Madras Vegetarian Association.)

*Stri Dharma* (December), *Theosophia* (November), *The Messenger* (November), *The British Buddhist* (October, November), *Theosophisch Maandblad* (October), *Gnosi* (October), *The American Co-Mason* (October), *The Calcutta Review* (November, December), *The Mahā-Bodhi* (December), *The Theosophist* (November), *Teosofi* (November), *Toronto Theosophical News* (November), *The Beacon* (November), *Dawn* (December), *Persatoean Hindoeŋ* (December), *Histoire de la Philosophie Boletín Interncional de la Estrella* (October), *Heraldo Teosofico* (August), *The Meher Message* (November), *El Loto Blanco* (October), *The Bhāraṭa Dharma* (December), *Theosophy in India* (December), *De Pionier* (December), *The Canadian Theosophist* (November), *News and Notes* (December), *La Revue Theosophique Le Lotus Bleu* (November), *Modern Astrology* (December), *International Star Bulletin* (December), *Koemandang-Theosofie* (December), *Revista Teosofica Cubana* (September, October), *Bulletin Théosophique* (December), *De Theosofische Beweging* (December), *The Vedic Magazine* (November), *General Secretary's Circular in South Africa* (November).

THERE is no such thing as failure. Failure is merely the lack of strength to achieve. You develop strength slowly ; and if your real desire is to achieve, then the strength to achieve becomes ever greater. Find out what you are interested in, on what you are laying your emphasis, to what you are giving your strength. Find out towards what purpose your secret desire is tending. You can either strangle the desire, and make it narrow, or you can make it all-inclusive, free, unlimited. So you have to find out on what you are laying your emphasis in life. For the man who is uncertain and doubting—for him there is no positive being. The wise man is he who knows how to lay the emphasis on the essential.

*Experience and Conduct*

J. KRISHNAMURTI

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" " Ireland, dues per 1930, £3-5-0 ...	43	8	11
" " Wales " " " £12-15-0 ...	171	3	2
" " Spain " " " £3-16-2 ...	51	0	0
" " (Outside) Russia, dues per 1930, £2-8-0 ...	26	10	3
" " America, dues per 1930, \$921.49 ...	2,507	7	0
" " Mexico " " " £20-0-0 ...	267	15	0
" " Iceland " " " £13-11-0 ...	181	7	8
" " Netherlands " " " £88-17-5 ...	1,191	0	3
" " Sweden " " " ...	190	1	3
" " Austria " " " £3-0-0 ...	40	1	6
" " New Zealand, dues per 1930, £44-18-8... ..	588	13	4
" " South Africa " " " £10-15-3... ..	145	5	0
" " Hungary " " " £15-16-0... ..	211	12	3
" " Porto Rico " " " £6-3-3 ...	81	10	0
Barbodos Lodge, Barbados, dues per 1930, £4-0-0 ...	53	10	6
T.S. in Italy, dues per 1930, 1,155 Lires ...	161	9	0
" " Chile " " " £15-0-0 ...	201	3	2
" " India " " " (in final settlement) ...	666	11	0
To be carried ...	6,868	7	11



		Rs.	A.	P.
	Carried forward	6,868	7	11
Mrs. M. E. Hughes, dues per 1930, £1-0-0	...	13	8	0
T.S. in Canada	...	309	0	0
Henry Munch, Warsaw, Poland, £1	...	13	8	0
Singapore Lodge, Singapore, £3-0-0	...	40	8	0
T.S. in Portugal, dues per 1930, £4-1-11	...	54	13	0
" " Uruguay " " " £5-4-2	...	69	12	9
" " France " " " £45-8-9	...	609	15	0
" " Switzerland " " " £5-13-2	...	75	13	6
" " Central South Africa, dues per 1930, £3-3-0	...	42	8	0
Nairobi Lodge, dues of 3 members, 15s.	...	10	2	0
T.S. in Australia, dues per 1930 (in three Lots), £59-4-0	...	795	4	10
" " Belgium " " " £4-3-4	...	55	15	0
" " Finland " " " £11-11-10	...	155	8	2
H.P.B. Lodge, Toronto, dues of 15 members, per 1930	...	49	8	0
The Miroku Lodge, Tokyo, Japan, Annual dues of 9 members	...	30	7	0
T.S. in Czecho-Slovakia, dues per 1930, £5-8-1	...	72	4	0
" " Scotland, dues per 1930, £13-15-0	...	184	9	8
Hongkong Lodge, dues of 24 members and Entrance fee of 1 new member, £6-5-0	...	83	12	7
Shanghai Lodge, dues of 22 members and Entrance fee of 1 new member, £5-15-0	...	77	1	3
The Selangor Lodge, dues of 11 members, £2-15-0	...	37	2	0
T.S. in England, dues per July to October, 1930, £54-8-3...	...	730	9	1
" " Burma " " 1930	...	30	0	0
" " Ceylon " " "	...	28	4	0
Mr. Kevee Siem Kiang, dues per 1931	...	13	14	0
T.S. in Paraguay, dues per 1930, £5	...	67	4	0

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Canadian Theosophical Federation	...	18	1	0
Mrs. Tarasingh Begs Singh, in memory of her deceased husband	...	14	0	0
T.S. in South Africa, per 1930, £10-10-0	...	141	12	0
" " Netherlands, for "Adyar Day" Collections	...	29	10	1
		10,722	14	10

*Adyar*

18th December, 1930

ERNEST WOOD,

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Dharmalaya Lodge, Bombay, White Lotus Day Collections	5	0	0
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Robert Davidson, Sydney .. ..	2	8	0
	<hr/>		
	57	8	0
	<hr/>		

Adyar

ERNEST WOOD,

18th December, 1930

Ag. Hon. Secretary & Treasurer, O.P.F.S.

### NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
San Fernando, Buenos Aires, Argentine	... Amor Maitreya Lodge, T.S.	11-11-1929
Baranowicze, Poland	... Light Lodge, T.S.	23-1-1930
Buenos Aires, Argentine	... Buenos Aires " "	5-5-1930
Patras, Greece	... Aristotelis " "	28-5-1930
Rosario de Santa Fe, Argentine	... Voluntad " "	3-7-1930
New York, N.Y., U.S.A.	... Logia Hispana De New York of T.S.	26-7-1930
Alger (Algerie), France	... Paix Lodge, T.S.	15-10-1930
Rogers Park, Chicago, U.S.A.	Rogers Park " "	24-10-1930
Marseille, France	... Je Cherche " "	25-10-1930
Alger (Algerie), France	... Rose-Croix " "	29-10-1930
London, England	... Phoenix " "	3-11-1930
Johannesburg, Central South Africa	... Auckland Park " "	8-11-1930
Couderque Branche, near Dunkerque (Nord), France	Shraddha " "	17-11-1930
Lisbon, Portugal	... Krishnaji " "	} No advice about dates
" "	... Razao " "	
" "	... Verdade " "	
" "	... Osiris " "	
Ponte do Lima, Portugal	... Krishnamurti " "	
Matozinhos "	... Alcyone " "	}
Montemor-o-Novo, "	... Leadbeater " "	

Adyar

ERNEST WOOD,

1st January, 1931

Recording Secretary, T.S.

## LODGES DISSOLVED

Location	Name of Lodge		Date of Return of Charter
Warsaw, Poland	... Truth	Lodge, T.S.	12-1-1930
" "	... Vidya	" "	12-1-1930
" "	... Hermethic	" "	12-1-1930
Myslowice, Poland	... Towards Liberation		
	Lodge, T.S.		1-2-1930
Baker, Oregon, U.S.A.	... Baker	Lodge, T.S.	4-4-1930
Harrisburg, Pa, U.S.A.	... Harrisburg	" "	23-5-1930
Astoria, N.Y., U.S.A.	... Astoria	" "	} 26-7-1930*
New York, N.Y., U.S.A.	... Ideal	" "	
" " "	... Leadbeater	" "	
" " "	... Surya	" "	
Tehuacan, Mexico	... Jupiter	" "	Sept. 1930
La Piedad, Mich., Mexico	... Cabadas	" "	do.
Libson, Portugal	{ Annie Besant	" "	} Date not given
	{ Olcott	" "	
	{ Koot-Hoomi	" "	

*Adyar*

1st January, 1931

ERNEST WOOD,

*Recording Secretary, T.S.*

\* These Spanish lodges of New York amalgamated and formed one Lodge to be known as *Logia Hispana de New York of T.S.*



## THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are :

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

### FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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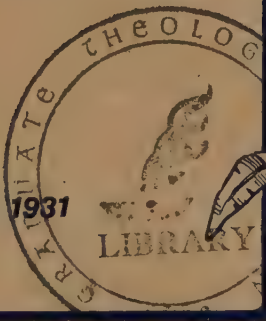
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**Theosophical Publishing House, Adyar, Madras**



## ON THE WATCH-TOWER

HOW fortunate are we, who, by our good Karma, are living physically in our world at this glorious epoch, when, as of old, we may say that the Devas come among mankind. But how many of us fuss round about trifles, and seem as though we should only realize the wonder of this time when it has melted into "the infinite azure of the past". So also was it when one of these Great Ones came and opened the Era in which we are now living. We do indeed require many, many incarnations before we recognize the "times and seasons" which work the coming of new Eras, demanding a revision of our present attitude towards Life. No wonder the Christ is stated to have said to His future apostles: "O fools and slow of heart to believe all that the prophets have spoken!"

\* \* \*

The future of the Theosophical Society is a question which every Theosophist should address to his own heart and brain. We claim to be a nucleus of Universal Brotherhood, and that is a lofty claim. What are we doing to turn our claim into a reality by radiating the formative forces around us, as is our duty, in order that the nucleus may shape an appropriate body around it, a temple for the Spirit of Life, the Creator, expressing some of its qualities for the salvation of a world perishing from the destructive agencies of Hate, which is Death?

\* \* \*



The special task for 1931, H.P.B.'s Centenary, set to us, who belong to the Theosophical Society, seems to me to be contained in the words of a Master addressed to myself: "Your work in 1931 is to make Adyar once more a flaming Centre of Life and Love, radiating in all directions over the world." The Hindus rightly regard Shamballa as the occult centre of force for our world. The tradition has come down to them from the beginning of civilization here, when the Sons of the Fire came across stellar space and brought to our world from Shukra (Venus) the great traditions of that glorious planet. Shamballa was chosen as the centre from which the forces should spread for our globe, and "I have heard" that Adyar is in direct relation with Shamballa. For this reason H. P. B.—the Messenger of the White Lodge for the last quarter of the 19th century—was sent to live here for awhile, long before her name became so well known to the public. It was her duty to create here the atmosphere for the permanent Headquarters of the Theosophical Society.

A. B.

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White Lotus Day was celebrated this year as usual at 8 a.m. in the Great Hall. First there came Universal Prayers of all the religions; then readings, according to H. P. B.'s wish, of extracts from the *Bhagavad-Gītā* and from *The Light of Asia*. This year the selection from the *Gītā* was the 12th chapter, which was read in Sanskrit by Brother A. K. Sitarama Shastri and in English by Bishop G. S. Arundale. The reading from *The Light of Asia* was by Brother C. Jinarājādāsa from Book VI, beginning with the words, "But when the fourth watch came," and ending with the line, "That change which never changes," which give a description of life and its sorrows as seen from the Buddhist standpoint, and the path which leads to Nirvana. After the readings, brief speeches were made on H. P. B. by Bishop

Arundale and Mr. Jinarājādāsa. Then followed the usual gracious ceremony by those present, one by one, of taking flowers and placing them on the platform at the foot of the pedestal on which are the statues of H. P. B. and Colonel Olcott. When erecting the statue to H. P. B., Colonel Olcott deposited under this pedestal the portion of the ashes of H. P. B. which was sent to India after the cremation.

\* \*

On this White Lotus Day the Adyar Library performed a gracious act of commemoration towards one of its benefactors.

The Director and the Library Board proceeded from the Hall to the new building purchased by the Library. This house had been erected by the Order of the Star for its use, but they desired no longer to retain it. The building was purchased, to serve as an annex for storage purposes for the Library, out of the Library Building Fund which was donated to the Library by the late Alfred Ostermann of Alsace. Our French brother was a munificent donor to Adyar, for in the course of three years he gave the sum of Rs. 81,000, half of which was for a nucleus for a Library Building Fund. A marble tablet bearing the following inscription was unveiled by Mr. Jinarājādāsa as Director of the Adyar Library :

This building, erected by the Order of the Star, was purchased for the Adyar Library from the munificent donation of Alfred Ostermann of Alsace, France, a member of the Theosophical Society, who passed away in 1919. The Society places this tablet on May 8, 1931, in grateful recognition of his gift to the Society.

\* \*

At neither of the ceremonies Dr. Besant was present, much to her regret, as the day before she had injured her knee through slipping in the dark on the stairs. This necessitated her being confined to her bed. At the time of writing, the most painful part of the injury to the knee is over, but it will yet be perhaps three weeks before her medical adviser

will permit her to walk. Only a few days before the accident, the President went to her Sunday tea party under the Banyan. Immediately after the tea party, all adjourned to the Great Hall to listen to a concert of English, Scotch and Irish songs by the Westminster Glee Singers, who are touring under the direction of Mr. Edward Branscombe, a well-known member of the Society from Australia. After the concert Dr. Besant spoke for ten minutes, emphasizing again and again the rôle which Youth should play to reshape the world, and how as a part of that preparation the elders had already done their work.

\* \* \*

The Arundales have come and gone. During Bishop Arundale's brief stay at Adyar, he was called upon by the President to clear off all arrears of her correspondence, and much of his time was devoted to going through the mass of material that has of late accumulated on her *chowki*. There were a few meetings in Madras, particularly of the Young Theosophists, to welcome both Dr. and Mrs. Rukmini Arundale. They have left for Europe, accompanied by Mr. Reginald Bennett of Sydney as secretary, and by Mrs. Katherine Gardner of the U.S.A. Dr. Arundale will attend on May 30th a meeting of the Supreme Council of Universal Co-Masonry in Paris, as Dr. Besant's representative. Then come visits to Huizen, followed by the Convention of the English National Society; and later a visit to Chicago to preside over the American Convention. When this work is over, the Arundales return to Europe and India.

The following address was presented to Mrs. Rukmini Arundale and her husband by the Young Theosophists' Club of Madras.

We, the members of the Young Theosophists' Club, Madras, your friends and admirers, beg to offer you a most hearty welcome home. We rejoice that an opportunity has been accorded to us to meet you after your first long absence from India lasting over two years.



The Young Theosophists' movement of which, dear sister, you are the chief inspiration and head, has passed through several vicissitudes, due mainly to the unsettled conditions prevalent in our Motherland. We dare say you will rejoice to hear that in spite of all difficulties, we, in the City of Madras, have been able under your inspiration to keep up the flag and carry on the activities of the Club that was started when you were last here. It is needless to enumerate in detail the various activities that we have been pursuing here. If we say that we, as members of one family, have been getting on happily together and contributing unostentatiously, yet solidly, to the intellectual, moral and emotional progress of not only ourselves but of those with whom we have been coming into contact, we have said all that we need say about ourselves. We look up to you, dear sister, to give the Youth movement in the T. S., the much needed lead that you alone can give it. We take this opportunity of reassuring you of our love and devotion to you.

To you, revered Brother, the friend of the Youth all over the world, we offer our grateful tribute of love and reverence. We hope that, ere long, when other parts of the world can spare you, you will once again be enabled to take up the lead of the Indian Youth.

We wish you a happy time of your all too short a stay here and an equally happy time of your ensuing tour.

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The Theosophical Publishing House lately announced the publication of Volumes V and VI of Colonel Olcott's *Old Diary Leaves*. They complete his story of the Society's growth up to the year 1898. Month by month, up to a few months of his death, he wrote in THE THEOSOPHIST his *Old Diary Leaves*. Four volumes have already been issued, and the fifth and sixth were begun by the Vasanta Press, when an order was sent to suspend printing. For it was seen that in these volumes begin the painful story of the incidents which led to the secession in 1895 by W. Q. Judge, then the Vice-President of the Society. Colonel Olcott writes with painful frankness at times, and in this year 1931 of H.P.B.'s Centenary, it is perhaps well to omit matters which might cause deep hurt to some. Some day the volumes must be printed, to complete the Series, for Colonel Olcott's history is most

valuable. But these concluding volumes will not be issued this year.

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During this Centenary year of H.P.B.'s birth, it may interest all Theosophists to know that there exists in Brazil a beautiful "Theosophical Hymn" dedicated to H.P.B. The words and music are by the Viscountess de Sandé, of Rio de Janeiro. Mr. Jinarājādāsa reports that he has heard the hymn performed in Brazil, Uruguay and the Argentine, and that it is most effective. It is usual at Theosophical Conventions in Brazil, and even at public meetings, to perform this hymn, when the whole audience stands. The most effective setting is a quartet of voice, accompanied by the violin, violoncello and piano. The music begins with a slow majestic opening, and then passes into a most brilliant and joyous movement in which the voice joins. The words are, of course, in Portuguese, but can easily be reset in any language. The General Secretary of Brazil has been requested to send a copy of this hymn to each National Society. The words of the hymn are translated as follows:

Hail, Blavatsky! Thy holy doctrine our hearts awakens,  
And teaches a new road to sad Humanity  
From the miseries that oppress her.  
Freedom will come only when men practise  
The Law Divine of great love to the neighbour,  
That redeems from all evil.  
And the soul, freed at last,  
Shall bathe itself in the Divine Light.

\*  
\* \*

An organization for International Peace through Religion is attempting to influence public opinion towards peace by instituting a Day of Prayer for Peace. The object of the Association is stated in the following words:

Let us use the press, the telegraph, the radio for this spiritual end and, with the consent and co-operation of the religious leaders, broadcast to every corner of the world the news that for one day

men and women of all creeds and nationalities would think and pray as one.

Every kind of work, whether of organizations or of individuals towards Peace, whether among communities or Nations, throws its weight on the side of the spiritual forces which are striving to establish an era of peace for the world. Already one department, the Theosophical Order of Service, is working along this line. This new organization for "Peace through Religion" has its offices in 7, Fifth Avenue, New York City, and correspondence is invited concerning this splendid object.

\* \*

It goes without saying that Theosophy as the Ancient Wisdom contains within it an appreciation of all the elements of every one of man's activities. But there are still many gaps in Theosophical studies, and one is an understanding of the true relation between Theosophy and the Arts. Since the year 1913, a band of Theosophists within the Society have been striving to bring forward the subject of Art as integral in Theosophical activities. Mr. Jinarājadāsa has been closely identified with this work, and on many an occasion the President also has expounded the great significance of beauty in the life of the individual and the community. We publish in this issue of THE THEOSOPHIST information concerning the "International Fellowship of Arts and Crafts," of which Mr. Jinarājadāsa is now the secretary. The information is rather belated and should have been printed nearly a year ago for the information of members; but he states that his many duties have hitherto prevented him from doing all that he would like to bring Theosophists more closely in touch with the Fellowship.

\* \*

Elsewhere in THE THEOSOPHIST is given a full report of the strange and cruel persecution of our Hebrew brothers who have formed a Theosophical Lodge in Basrah, Mesopotamia.



As the persecution proceeded and information concerning it reached Bombay, several Hebrew Theosophists in India appealed to the President, asking her to make a pronouncement that Theosophy is not a religion. Their hope was that such a statement reaching Basrah might convince the bigoted Rabbis that their persecution was unjustified. The President immediately responded, and most carefully, phrase by phrase, wrote out the following statement concerning what Theosophy is:

Theosophy is not a special religion, but is the foundation of all the separated Faiths existing in the world. It belongs to Hindus, Buddhists, Christians, Muhammadans, Jews, Parsis, etc. Persons of every faith can belong to the Theosophical Society, without leaving the religion in which they have been born.

Theosophists study all the great Religions, and try to learn from each; but they disapprove of attempts to make converts from one to another. He who understands Theosophy tries to help his own religion by strengthening all that is noble in it, and is eager to share with others any teachings in it that he has found inspiring and useful to himself. But while gladly offering help, he never seeks to force it on another.

ANNIE BESANT

It is fairly evident from the information published that one reason for the persecution is not any taint of heterodoxy on the part of our Hebrew brethren, but that they are standing for reforms in administration within their community which are unpalatable to those in power. Our Basrah brethren are to be congratulated that they have taken up the challenge of the Rabbis and are standing firm to their principles.

# ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Continued from p. 190)

## NOTES

REASON is a thing which wavers between right and wrong ; but Intelligence (Intuition) is higher : it is the clear vision.

To get rid of Kama Rupa, we must crush out all our material instincts ("Crush out matter"). The flesh is a thing, [or] creature of habit ; it will repeat mechanically a good impulse as well as a bad. It is not the flesh which is always the tempter ; in nine cases out of ten it is the Lower Manas, which by its images brings the flesh into temptations.

*Samadhi.* The highest adept begins his Samadhi on the 4th Solar plane, but cannot go out of the Solar System. When he begins Samadhi, he is on a par with some of the Dhyan Chohans, but transcends them as he rises to the 7th plane (Nirvana).

*Silent Watcher.* The Silent Watcher is on the 4th Cosmic plane.

*Will, Desire.* The Higher Mind directs the will, the lower turns it into selfish Desire.

The Dhyan Chohans are passionless, pure and mind-less. They have no struggle—no passions to crush.

*Pitris.* The Pitris are the "Astral" overshadowed by Atma-Buddhi, which was attracted into matter. The "Puddings" had life, and Atma-Buddhi, but no Manas. They were therefore senseless. The reason of all evolution is the gaining of experience. The Dhyan Chohans are made to pass through the "school of life," i.e., "God goes to school".

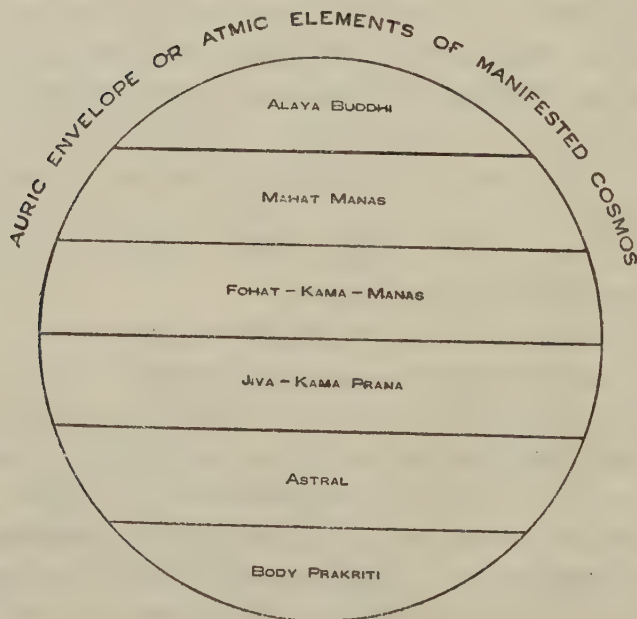
*Astral.* The Astral Body is first in the womb, then comes the germ to fructify it; it is then clothed in matter just like the Pitris.

*Chhaya.* The Chhaya is really the lower Manas, the *Shadow* (of the Higher Mind). This Chhaya makes the Mayavi-Rupa. The Ray clothes itself in the highest (7th) degree of the Astral plane. In the Fifth Round all of us will play the part of Pitris. We shall have to go and shoot out our Chhayas into another humanity; and remain until that humanity is perfected. The Pitris have finished their office in this Round and have gone into Nirvana; but will return to do the same office up to the middle point of the next Round.

The 4th or Kamic Hierarchy of Pitris becomes the "Man of flesh". The Auric Envelope takes up the light of Atma, and overshadows the coronal, and circles round the head.

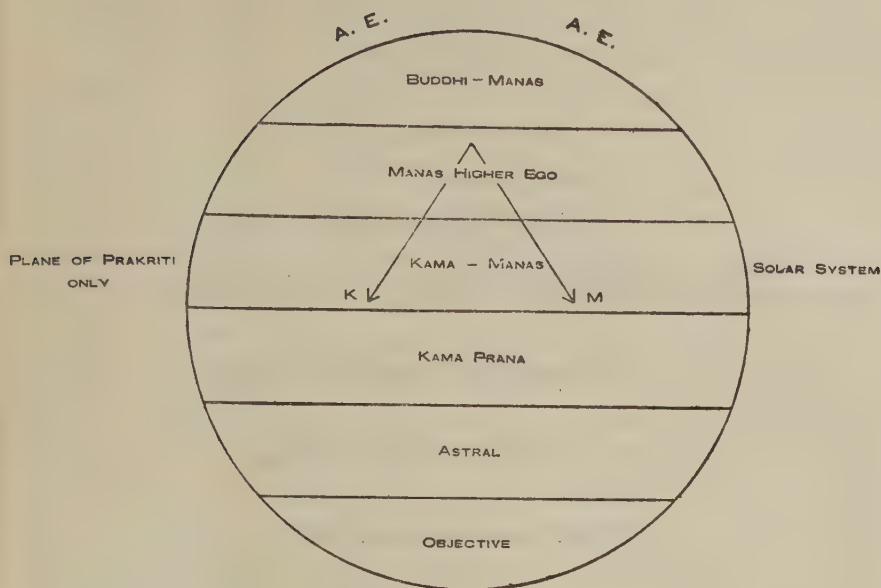
## I

## COSMOS





## II



*At Secret Doctrine Class, December 4, 1890*

H.P.B. said: "The best of us in the future will be Manasa-putras, the lowest will be Pitris. We are seven intellectual Hierarchies, here; this Earth becomes the Moon of the next Earth."

Monads do not "come in" more than the sun goes down, *i.e.*, it is illusion.

In answer to the following question: Does the Mayavi Rupa have its laya centre in the heart?

H.P.B.: The Mayavi Rupa is composed of the Astral Body, as Upadhi; the guiding intelligence from the heart, the attributes and qualities from the desire envelope.

*(To be continued)*

# FACTS OF THE HEAVENLY WORLD

THE BUILDING OF THE FUTURE

BY ANNIE BESANT, D.L.

*(Continued from p. 167)*

NOW as we all know, the great thinkers of the world have found in the exercise of their thought the fullest and greatest absorption and happiness. We have read how some of the great German philosophers, for instance, in trying to solve the great problems with which they struggled with their splendid intelligence, became entirely oblivious of the calls of the body ; how sometimes in working out some great intellectual problem, they would remain for days without food and without sleep, absolutely wrapped up in that world of thought in which they were living and striving to accomplish what was the magnificent triumph of intellect that afterwards they committed to writing. As we notice that absorption also in human beings like ourselves, though with less intellectual grasp, we begin to realize a little more what real thought means ; and when we look at the great painters, the great artists of the world, we begin to realize that what we call genius is really a condition in which the artist realizes or recognizes more of the divine thought in the object than you

and I can see, looking at it with a less developed sense of beauty, which is the very heart of the artistic life.

We find, for instance, in splendid music, something that raises our thoughts to a much higher level ; we find, if our mind thrills to the higher ranges of thinking, a far keener delight in struggling with an intellectual problem than anything which we could find in the gratification of the senses. So we gradually learn to realize that our senses are as windows by which we look out upon a world, in which we can find no boundaries—an infinite world—a world in which there is always something unknown to us which we desire to know. So we begin to see in genius that power of response which is our only way of knowing anything, for it is only the things to which we can answer, the things to which we can respond, which we can really know. That is the boundary of our knowledge, and if we are told that God made Himself in His own image, we then begin to realize that we have the powers somewhere hidden in us which, if only we have time enough, will grow into Divinity. Time is what we need ; time to grow ; for, the more we know of Nature the less do we believe in what used to be called “miracles”. The laws of Nature themselves are so splendid, so wonderful, that we have the desire to know them more and more and to work with them more and more. And we learn at last what is meant by a very splendid phrase: “In Thy service is perfect freedom”. It seems a contradiction—service and freedom—and yet in this world of ours the fullest adaptation of ourselves to what we know, the highest we can reach, that, we find, gives the fullest satisfaction—the gratification of the highest of our longings and our hopes. So we begin to try to strengthen our power of thought in order that we may be able to shape ourselves to the greatest ideal of perfection which we have been able to imagine ; and we learn also that imagination is one of our greatest powers ; that it is not some



idle fancy flitting about like a butterfly from one flower to another ; that it is really man's creative power. To imagine himself perfect is to take a step on the road towards perfection, and more and more one realizes that that which is divinest in us is this power of creative thought by which we can re-model ourselves and make ourselves worthy of having been formed in the image of God.

Looking at it in this way and trying to find out how we can know something about this Heaven of which we find so many descriptions in the Scriptures of the world, we begin to realize that it is by the power of thought that we must change ourselves, build ourselves into a nobler humanity, and that we have the power to do it if only we will realize that we are of the divine essence, and that our bodies are very literally what the Apostle said, "the temple of God." Looking at it in that way and beginning to try to work out for ourselves how we shall then shape our lives and our thoughts, we begin to see how great a help science is, in giving us a truer knowledge of the world around us, and by that truer and fuller knowledge increasing our powers of thought and enabling us to exercise them more fully, more completely in our ordinary human life.

For, we begin to understand that the scientific man, who knows more than we know, can walk in safety among the inviolable laws of Nature, against which we may injure ourselves if we remain ignorant of those laws and of the fact that they cannot be broken. We speak casually about breaking the law ; we speak casually about the sun rising in the east and setting in the west ; but as our knowledge increases we know that those are forms of speech ; we know that they describe what our senses see and that we must learn to train our senses so as to bring them into accordance with the higher laws of thought. Sometimes people will say : " Well, I saw it, and so I am certain of it,"

but we begin to realize that we are not at all certain when we say we see, for we are depending entirely upon the eye, which is the organ of sight—a very good name for it. We begin to realize that when we see a thing in our ordinary sense of the word, we are not really seeing the physical object which is there, but building into that the innumerable experiences of such an object which have gradually educated the sense of sight and made us recognize its many forms. All of you will know how a very little child—an infant—does not recognize at first, except really in some of the newer types of children who are being born in California at the present time, and that with the ordinary baby of our own race his eyes wander about in a very vague way before he begins what we call to notice, that is, to recognize. So we learn that part of our thought ought to be directed to the training and evolution of our physical powers as well as our powers of feeling and of thought, that we are builders of our own humanity to a very great extent, and that when the Christ bade us to be perfect as Our Father in Heaven is perfect, He was not giving a command impossible of execution, if only we had the time which is necessary in order that that great work of building up the Divine Man may be performed by ourselves.

As these thoughts become very dominant in our minds we begin to examine more and more carefully this power of thought, and we begin also to realize why in all the religions they have bidden us “think on God”; “Think on the perfect,” for in that we are really creating the germs of perfection and nourishing those germs into increasing life in ourselves. When we speak of the self-made man—I know the use of the phrase is not supposed to be very complimentary—if a man has made himself badly he can, after all, always begin to make himself better. There is something always to realize in the power of thought and of will which

has raised a man perhaps from poverty to wealth, even though his object has not been of the noblest and the highest ; he has gained it by the evolution of will-power, by the conquering of difficulties, by getting over obstacles which taxed him to the utmost, and all that is like an investment for one of his future lives—the power of will which can dominate, the power of determination which can change his world.

And gradually, as we look at things from this standpoint, the Heaven-world, as pictured and as it exists for every one of us in the future, becomes very much more intelligible, and we begin to think it is worth while to consider what I may call the Theosophical conception of Heaven, which very often at first repels people, because they do not realize at all what is meant by the words “ real ” and “ realization,” that they do express the bringing into existence, by thought, of the conditions that we desire to bring about. You will often find people saying when they go perhaps to some country for the first time : “ Oh, I have been longing all my life to come here, and now I find myself in it,” then one thinks : “ Yes, just because you have been longing all the time to come here, the power of your desire and your thought has realized itself at last in circumstances which have brought you to the place you desired to be.” And so we begin to be very careful how we think, what we think of, to what objects our desires go out, and we find in the Heaven-world as described by powers that all of us possess generally in a rudimentary condition, that that Heaven-world is not as a matter of ordinary fact described very accurately in the great Scriptures of the world, for it is very much more the practical realization of our thoughts and our efforts here at last carried out. So that we have in ourselves what I may call the material to take with us into our Heaven-world, and very literally we build our Heaven for ourselves.

Now let me explain that somewhat more in detail, to show you exactly what I mean by it. We have in our present



constitution in this world, as many of you must have realized by your own studies, bodies composed of different kinds of matter, different from each other, in fact more different than say a solid piece of wood is different in its ultimate constitution from any other object in the physical world. It is the way atoms are put together (and the atoms are blended together) that brings about the various forms that we find round us on every side. And we begin to realize as we consider this question how all these differences arose, that they are differences dependent upon the amount and the power of thought. As we trace these differences amongst any of the various people whom we know, and as we begin to study this power of thought in ourselves to see what we are doing with it, what we are creating with it, what faculties we have which we are able to exercise, what faults we may have which it is desirable to get rid of—we begin to understand that the only real power that we have for building or destroying things is fundamentally this power of thought. When we have come to the conclusion that we possess this power, however germinal the condition of that power may be, there very gradually open up before us various lines of thought-activity, and we see the direction of thought by which we may quicken our own growth in all that is best and noblest, and how we may accumulate by this power of thought what I may call the material out of which our Heaven is built.

Now think for a moment of the characters which are shown by children almost, we may say, in their germinal form from the time of birth; how different these children are as they grow a little older; how different their faculties, what we sometimes call their dispositions, their way of behaving to the people around them, the qualities that they show, either good or bad as we may judge them. Sometimes we may have wondered, when we heard people say that we had only this one life on earth, how it was then

that children were born with such different capacities, some showing noble qualities in their childhood, and others showing the most undesirable qualities; how they came to be so different, what explanation there was, "consistent" as the phrase has been used, "with the justice of God," in creating souls which when they came for the first and only time into a physical body, showed such marvellous differences of what we thought good and evil in their characters. That puzzle has made many people throw aside the idea of God because it seemed so horribly unjust that we should find people born into such very different conditions of life which, if they had never existed before, were mere matters of favouritism somewhere, or chance. Yet that did not seem very rational, for you cannot believe in chance when by studying the laws of Nature you find they have their invariable cause. So the only way you can find freedom in a realm of law is by knowing the laws, and then counterbalancing those which may injure you by other laws that are beneficial to you. It is such knowledge, or rather wisdom, that is said to burn up the results of the past. That children are born with different characters, there can be no doubt—if you have had much to do with various kinds of children—those, for instance, who are called the congenital criminals who have no sense apparently of right or wrong, who do what we think is a wrong thing not by thought, but by impulse, who commit a crime without thinking about it beforehand, over-powered by sudden desire. All these things begin to puzzle our minds, and to shake, very often, the preconceived ideas in which we may have been brought up.

And as we think more or less on these problems of life, we begin to realize the fact that it is quite true what lies on the surface—that children are born with a character. The Mussulmans say that a man comes into the world with his character tied round his neck—a figurative way of saying that he brings

it with him—and they go on to say that that character is his destiny, is his fate. There we seem to come across a very serious trouble in our thinking, for if he is only born once and has had no possibility of making that character beforehand, then it seems hard if he is born with a bad character, as we call it, when others are born with an exceedingly good one; why some are born poets with genius, others incapable of consecutive reasoning. And all these problems which have made so many difficulties in our world, and so many unbelievers in a divinely thought out plan, seem to be insoluble, and in that way drive us almost to despair.

*(To be continued)*

THERE shall never be one lost good! What was, shall live as before;

The evil is null, is nought, is silence implying sound;

What was good shall be good, with, for evil, so much good more;

On the earth the broken arcs; in the heaven, a perfect round.

All we have willed or hoped or dreamed of good shall exist;

Not in its semblance, but itself; no beauty, nor good, nor power

Whose voice has gone forth, but each survives for the melodist

When eternity affirms the conception of an hour.

The high that proved too high, the heroic for earth too hard,

The passion that left the ground to lose itself in the sky,

Are music sent up to God by the lover and the bard;

Enough that he heard it once: we shall hear it by-and-by.

And what is our failure here but a triumph's evidence

For the fullness of the days? Have we withered or agonized?

Why else was the pause prolonged but that singing might issue  
thence?

Why rushed the discords in but that harmony should be  
prized?

Sorrow is hard to bear, and doubt is slow to clear,

Each sufferer says his say, his scheme of the weal and woe;

But God has a few of us whom he whispers in the ear;

The rest may reason and welcome: 'tis we musicians know.

BROWNING: *Abt Vogler*



# MESSAGES FROM THE UNSEEN

BY THE RT. REV. C. W. LEADBEATER

*(Continued from p. 186)*

ONE needs to know the history of spiritual communications in order to be able to appreciate them at their right value. Mostly they are of that personal nature which I described, telling the recipient that he is a very great person, and that the spirits want to work through him. Sometimes they give very useful apophthegms; they are mostly of the copy-book nature. "Be good and you will be happy"; "Evil communications corrupt good manners"; and so on. There is no harm in this, because people have read such things in their copy-books when they were children, and have promptly forgotten them. But apparently if a dead person writes such a maxim through the planchette, they take it as a personal message, and begin to take notice of it. I can only say: "If that is the only way in which it is possible to make people accept and live up to dicta of that sort, then let us have them written in that way by all means!"

But they so often go beyond the copy-book apophthegm, and begin to give private personal advice. Mostly they mean well, I am sure; yet often it would not be wise to accept it; the recipient must exercise his own judgment, which is in all probability just as good as that of the dead man. After a man

has been dead for twenty or thirty years, he *ought* to know more, but it does not follow that he does. Many people live here on the physical plane for fifty or sixty years, and learn remarkably little; so we cannot expect them to be much wiser now. We should listen to what they have to say and weigh it, as we should weigh physical-plane advice; but we should not be unduly influenced because the man happens to be dead. And when they begin to flatter us, we had better beware. When they begin to tell us that we are the only persons in the world who can do this or that, it is time to be cautious. I know it is a fascinating idea to be told that one is the only channel in the whole world for the Mahachohan or for some great Power; but, you know, it has happened so often before! If only those to whom these things come would read the published literature on the subject, and so find out how many other great Beings have purported to communicate through very commonplace people, they would learn not to believe so easily.

We must remember that even members of the Theosophical Society are mostly still quite ordinary people! I mean that we are not distinguished beyond the rest of the world for our intellectual capacities; we are not more spiritual than many people in any one of the great religions. We shall find men just as spiritually minded, as unselfish and as devoted outside the Society as in it. We should be wise to take the advice given in that sentence in one of our books: "Do not too soon begin to think yourself different from others." Most of us are just ordinary, every-day specimens of the humanity of our time. That being so, why are we selected to receive this great revelation of Theosophy, singled out, as it were, by the Masters?

An outsider might say: "But first of all, *are* you so chosen out? How do you know that?" We say (and we know what we are saying) that in the case of spiritualists, the

spirits who communicate with them frequently do select high-sounding names to which they have no right. They pretend to be Julius Cæsar, or Paracelsus, or Shakespeare, or any other great name in history which happens to occur to them. We know, those of us who have had experience in astral work, that such pretensions are common. Many spiritualists accept these extravagant claims; but the more advanced spiritualists do not. They know quite well that the assumption of great names is only a way to secure a hearing which otherwise such ordinary entities would not obtain. But spiritualists sometimes say to us, (I have had it said to me): "But surely you Theosophists are in exactly the same position, except that the spirits who come to you pose as Mahatmas or Masters; how do you know that you are not being deluded by such a personation, exactly as the more ignorant among us have been deluded by personations of St. John the Divine or of the Blessed Virgin or of the Archangel Raphael?"

I suppose we are bound to admit that from their point of view there is such a possibility. But while that might perhaps with a certain show of reason be urged about some of our members who have had little or no personal experience, it does not impress itself as probable upon the older students. In my own case, it is forty-six years now since I first saw personally some of the Masters of the Wisdom. During all that time I have constantly been in communication with Them. Their speech and Their teaching have been among the facts of my daily life the whole time, and all that while what They have said and done has been entirely consistent with Themselves. I have been, though in the astral body, to Their houses. I have been in the physical body in the house of one of Them who lives in a more accessible place than most, and seen Him in the physical body. I have met another also in the physical body, and walked and talked with



Him. If that is an illusion, then the whole of life is illusion as well.

Of course that is quite arguable ; there are philosophers who hold that everything is illusion. We can only say that our knowledge of these Masters is just as much and just as little an illusion as our acquaintance with any of our members. I may be deluded when I think that I sit here and write, and you may be deluded when you think that you sit there and read what I have written. If that be so, the Masters may be part of the same illusion. But since that illusion has been absolutely coherent for so many years and has had nothing but a good effect in every way, since They have helped us in so many ways, since They have given us most valuable teaching, much of which we have learnt to corroborate by our own investigations and by our own experiences—I say if that be an illusion, I do not object to it. But if there is anything at all in this world or any other which is real, then our Masters also are real, and our life in connection with Them is also real.

Their teaching is quite a different thing from the kind of communication which comes usually through spiritualism. Some of the highest spiritualistic teaching approaches it. I knew Mr. Stainton Moses in London long ago ; he was the editor of *Light*, and was one of the most intellectual spiritualists I ever knew. He undoubtedly came into communication with some great person who taught him under the name of Imperator. The teaching which he gave was of a high character, and much of it was quite correct and very beautiful. That is often so with spiritualistic teaching, but unfortunately it is not all of that nature, so we must discriminate.

When the question is raised as to whether our Masters select us, I think we are justified in answering it in the affirmative ; and since They do, and since we are nevertheless all ordinary people, it is obviously not for our gigantic intellect ;

it is not for our high spirituality ; it is not for our pure unselfishness. All of us have something, I hope, of those characteristics, but there are undoubtedly people in the world who excel us along one or other of these lines, and yet who are not Theosophists. How is that? Why has this magnificent knowledge and the opportunity of knowing these great truths come to us and not to other people? It can be only because we have deserved it, for the world exists under a Divine Law of perfect justice. But how have we deserved it? It is not for our transcendent development along any line; then why is it?

We can say only this. Every man receives that which he has sought and has deserved. We see instances of that when we are able to look back along a line of lives. We may see a case of a person who has been deeply interested in art, but has had absolutely no opportunity of developing his own faculty in that line. He may have had a great love for drawing or painting, yet he himself may have been quite unable to draw or to paint. Such a man will receive the reward of his interest in art. It is more accurate to say that the force which he has put out in trying to understand and appreciate art, the amount of love of art which he has poured out, receives its result in the next life in faculty. He finds himself then able to draw or to paint with great facility; his desire has brought about its natural result in that next life.

If you apply that idea to your own case, I think we must suppose that we are all of us people who in a previous life, or perhaps in several previous births, have been interested in this inner side of life. We have sought to know and sought to understand, and as a result of such seeking we now find ourselves in a position to satisfy that wish.

There may be other contributory reasons. You may remember that in Oriental books we are told that there are four reasons, any one of which may bring a man to the commencement of the path of development. First, by being in the

presence of, and coming to know, those who are already interested along that line. Suppose some of us were monks or nuns in the Middle Ages. We might have come into contact in that life with an abbot or an abbess who had deep experience of the inner world—a person like St. Theresa, for example. We might, looking up to that leader, have earnestly wished that such experiences should come to us; and our wishing for that might have been quite unselfish. It might be that we did not think of any importance that might come to us, or of the satisfaction of achievement, but simply of the joy of helping others, as we saw the abbot able to help others through his deeper discernment. Such a feeling would certainly bring us in the next incarnation into touch with teaching on the subject.

It happens that, in lands which have European culture, almost the only way in which we can have the inner teaching put clearly before us is by coming into the Theosophical Society, or by reading Theosophical works. There have been mystical and spiritualistic works which have given some information, which have gone a long way, but there are none (so far as I know) which state the case so clearly, so scientifically as the Theosophical books have done. I know of no other book which contains such a wealth of information as *The Secret Doctrine*. There are, of course, the sacred books of the Hindus and of other nations, and indeed there is a great deal in those sacred books, but it is not put in a way which makes it easy for us, with our training, to assimilate it or to appreciate it.

When, having read Theosophical books, we take up some of those beautiful translations of Oriental books, we can see our Theosophy in them. We may take the Christian Bible, though that is in many places not well translated from our point of view, and we shall find a great deal of Theosophy in that; but I have not discovered many Christians who have



found out the Theosophical teaching from the Bible without any exterior help, because they do not know, when they take up the Bible without previous instruction, which of the texts are of real value from the Theosophical point of view and which are not. But when we have first learnt our Theosophy, we can at once point out what must be mistranslations. We should not have been able to comprehend much of that biblical teaching if we had not had the Theosophical instruction first. People have been reading the Bible for hundreds of years, but few have extracted much Theosophy from it.

So one way of approaching the Path is by being much with those who are already treading it. Another way is by reading or hearing about it. I know how it came to me. This teaching came to me in 1882 through Mr. Sinnett's book *The Occult World*; and immediately after that I read his second book *Esoteric Buddhism*. I knew at once that it was true and accepted it, and to hear and to read about it at once fired me with the desire and the absolute intention to know more, to learn all I could on the subject, to pursue it all over the world if necessary until I found it. Shortly after that I gave up my position in the Church of England and went out to India, because it seemed that more could be done there.

Those, then, are two ways in which people are led to the Path—by reading and hearing of it, and by being in close association with those who are already treading it. The third way which is mentioned in Oriental books is by intellectual development; by sheer force of hard thinking a man may come to grasp some of these principles, though I think that method is rare. Again, they tell us in these Oriental teachings that by the long practice of virtue men may come to the beginning of the Path—that a man may so develop the soul by steadily practising the right so far as he knows it that eventually more and more of the light will open before him. Those are the four ways which they mention in Hindu books.

So it is possible that we may have come along any one of those lines. But in any case our coming into this Society is certainly the result of action in previous lives ; so in that sense we have deserved it. We have perhaps devoted ourselves to this desire, and in fulfilling it in this life we are also fulfilling our own soul-development, for it is a very important part of that development that we should learn the direction in which our forces are to turn.

The man of great intellect has developed enormously beyond any of us along his own line. Do not imagine that you do not need to advance along his line ; do not suppose that you can reach Adeptship without intellectual development. Before you can become a Perfect Man you must have the intellect of the greatest scientist or philosopher, and more ; and you must have all the spirituality of the most devoted persons in the world, and more. You must be utterly unselfish ; you must have grown in every direction before you can reach true Adeptship. It is just a question of along which of these lines you unfold first. You must avoid the mistake of thinking that because you have this particular faculty of knowing the direction in which we should turn our force, you are therefore greater or more advanced than the person who has high intellect or spirituality. All of these you have to unfold also, and while you have worked at your faculty, other people have been working at these other faculties.

We have to learn our different lessons, just as a child at school has to learn mathematics and languages and history. He may devote a great deal of his time to one of these subjects and know it quite well, but there may be other children who, although they do not know that one particular subject so well, may be far ahead of him along other lines. You would not speak of those other children as less evolved but as evolved along another line. So never make the mistake of despising

those who have not our Theosophical knowledge. We should know ourselves unworthy to be Theosophists if we had such a feeling as that.

Nevertheless, we undoubtedly have a very great opportunity, and I think myself that we are fortunate to have had this side of the necessary growth undertaken first. The man who develops a specially wonderful intellect is liable to certain temptations. It is possible that he may be proud of it, and may therefore look down on the rest of the world. The person of high spirituality should certainly not be proud of his spirituality; yet the very devotional man is liable to look down on what he calls the coldly intellectual man, not understanding that both these powers are necessary, and that he will have in the future to spend many lives in fostering the very intellect which he despises. I think that we are fortunate to that extent above other people, that we have this knowledge of Theosophy which will show us how not to misuse the intellect when we attain it, not to overstrain the devotion, nor to let it, as it so often does, carry its devotees to foolish and extravagant lengths. We who are Theosophists ought to have learnt balance, yet how few of us have perfect balance yet. It is still for most of us a counsel of perfection, something for which we must strive; it ought to be our special quality.

Since we have this magnificent opportunity of the Theosophical teaching, let us show ourselves worthy of it. It is possible for a man to deserve it and to obtain it, and even then to prove unworthy of it after all. Sometimes people will go far along the line of the teaching and then suddenly meet with some circumstances under which they seem unable to apply it. This may occur even with people who are quite old and advanced Theosophists; some little personal matter will crop up, and in the face of that, they will entirely forget their Theosophical teaching, and act precisely as the ignorant outsider might act. Then we have a very sad failure, a serious



retrogression. You all know that in our Theosophical history we have seen deplorable examples of that.

No matter, the knowledge is there and it will in due course reassert itself, and progress will be resumed. But such a lamentable failure does involve a severe temporary check. Let us take warning by it; let us be very careful, lest we also should be led astray. If we do not rid ourselves of the personality we are always in danger. We may think we have subdued it, and yet there may come some particular point at which our Theosophical teaching is for the moment forgotten, and that means a heavy fall and a great waste of time for us. Having by hard work in past lives attained this opportunity, let us be careful to use it to the utmost and in the very best and highest manner.

One thing we must assuredly do is to preserve balance and common sense all the way through; so when you receive grandiloquent spiritualistic communications, use your common sense and your Theosophical knowledge, and do not be carried away by the fact that the statement happens to be a personal statement, that it is addressed to you or that it flatters you. Do not let that come into the case; take it from the impersonal point of view: "Is this really a probable story that is told to me?" If after careful impersonal consideration, it looks as though there might be something in it, at any rate consult with older students first before acting. Do not be carried away by this presumed spiritual inspiration; it is a dangerous thing, and along that very line many promising people have been shipwrecked.

We have had sad cases where such communications have led to total loss of sanity. Every one thinks that he or she is quite safe from being led so far. Yes, but remember that the people who have made those very mistakes would have thought themselves quite safe a little while before. We must be careful; one's tendency should always be to mistrust

communications of that sort—to exercise considerable caution in regard to them, and to receive them with reservation and circumspection. Read the literature of the subject, and you will very soon see what proportion of the communication is worthy of your attention. Of course, I myself or our great President would always be glad that people should write to us about matters of this sort, and although I am afraid it is often our duty somewhat to discourage high hopes along such lines, yet at any rate we can give you the benefit of such experience as we have had. But in the ultimate every man must stand by himself, and it must be your common sense which is your final guide in all occult matters, as it should be in all matters of the physical plane.

*(To be continued)*

## TO THE YOUTH OF INDIA

Now is the time for action. Avenues to public life are opening up before us. India beckons us to tread them—to politics, to education, to social organization, to religion, to art, to science—all these are ways to practical service, ways to lighten the darkness which envelops our land as it envelops all lands.

Then train for citizenship, enter into some good movement, into some welfare body that puts others first. Start doing small things, and as you do them for India they will be invested with a National significance, and will be done greatly, and with deliberation and dignity. If you have the gift of leadership it will develop rapidly, and you will inspire others to become leaders too—they will catch your fire!

Will it pay? What can I gain out of it? Let us have done with those old bogies of selfishness; they belong to the past, to an age of widespread ignorance, to a darkness which we have left behind. What can I give? How can I help? What can I put into it—the well-being of our wonderful land? That should be our slogan to-day, and the spiritual and moral tone of this new India depends upon our answer. Let us be enthusiastic about India, full of fire for India, so that our fire leaps from soul to soul, and as each soul is clarified, so will the National soul become clarified, and the fog will scatter. Ideals are useless save as we make them practical, and that means Work—selfless work for our beloved country.—G. S. A.

# MOVING THE THEOSOPHICAL SOCIETY FORWARD

BY THE RT. REV. G. S. ARUNDALE

MY mind is naturally preoccupied with what I believe must surely be the desire of the Elder Brethren, that advantage should be taken of this particular year, which is the centenary year of H. P. B., to move the Theosophical Society and Theosophy forward, because any sensing of a wish of Theirs is of course much more than a command, and one is feeling out for ways and means of fulfilling Their intentions.

The Theosophical Society is fortunate in having a very severe shaking at the present time. One is thankful for that ; and the more people go out, from one standpoint, the better, because we must know upon whom we can rely for this particular part of the Plan. Just as Krishnaji is fulfilling his part, so are we fulfilling our part, and since the Theosophical Society is committed to our care, and all for which the Theosophical Society stands, it behoves us to see, first, that the Theosophical Society is as consolidated a body as possible, without any weaklings ; and, second, that we give that Theosophy to the world which the Elder Brethren would have us give. So this particular shaking is all to the good. We do not want people who can be blown about by winds of doctrine.

In any case I come more and more to the conclusion that the only way of dealing with the present situation—the



disturbance and the doubts and the difficulties which have arisen in people's minds—is to go one's own way, without arguing. I think the greatest service we can render to Krishnaji, for example, or to the Theosophical Society and to the Masters' work generally, is to perceive our part in it and to fulfil that part, without argument, without discussion. Here is a part of the Plan unfolded. There is another part of the Plan unfolded. If one individual chooses to say: This line shall be followed and not that, this is the Plan and not that, that when the World Teacher appears the facet of the Plan which He discloses should be exclusively followed—well and good; that is quite well.

For my own part I feel it incumbent upon me to go my own way without making any endeavour to make any pronouncements with regard to other facets of the Plan with which I am not specifically concerned. But the individual must make up his own mind as to the facet with which he is concerned. And of course we have to remember clearly it does not in the least degree matter what judgment other people pass upon us. We are often very sensitive to other people's criticism. We are considerably swayed by other people's criticism. If a person says to us: "You are disloyal to your declared beliefs and expressions of opinion," well, it is only others who say that, and each person must surely be the arbiter of his own destiny, his own conscience, his own judge.

People have sometimes said to me: "You have brought the Order of the Star into existence and you have enjoined on all and sundry to follow the World Teacher, and now you appear to be aloof." My answer is that I did bring the Order of the Star into existence. I founded it on January 11, 1911, and I did enjoin on all and sundry. As to whether I am aloof or not, that is another matter. I have at present special work to do and I am going to do it. Is such work *really* aloof from the Will of the World Teacher? Am I *really* non-co-operating with

Him? I remain silent. We must not be at the mercy of other people, or even at the mercy of ourselves if it comes to that. But we must know our way clearly, have a clear impression of it, and then follow it. And the knowing of the way clearly is always evidenced by a happy delight in it, a peace in it, an unquestionableness about it. So that it becomes ridiculous to try to argue you out of it. A person is merely wasting his breath by arguing with you. "Why waste your time, dear friend, in arguing thus? I have made up my mind. I have my own way to go. Your views and your choice about that way—well, make them, but because you make them it does not follow that they are true for me."

One must have a spirit of robust independence, seeking out one's own path, knowing it to be one's path, knowing the delight and the peace and the serenity of it. Well then, tread it, without having any difficulties with other people over treading your own path. One should be so busy treading one's own path as to have no time to criticize other people's pathways. One presents one's pathway to the world as one proclaims Theosophy to the world. I am not concerned with the world's opinions about my teachings. My business is to proclaim, and I go on proclaiming until I am required to proclaim something else.

Let us look towards the East, and see whither the wind from the East is blowing. It may be blowing in more than one direction. Let us seek out a wind and follow it where it blows. This is what I am trying to do.

Of course part of the Theosophical Society's work is these Centres such as we have here. We do not know yet as to the part they have to play in the work of the Theosophical Society. We know they are intended to gather together people to whom opportunities are to be given, and they have brought people together, and some have taken the opportunities, and some have left them, which is of course inevitable.

Those who take them go on into the more inner service, and those who leave them go into the outer world for the outer world's nursing until the time comes again for them to be given the opportunity—some time hence in all probability.

The supreme Centre of course is Adyar, and it is very carefully to be remembered that despite India's distractions, she remains the spiritual centre of the world, and Adyar remains the direct representative in the outer world of the Eternal East. So anyone who makes a pilgrimage to Adyar is extremely fortunate. It is like a Muhammadan going to Mecca. No one has quite that spiritual orientation who does not bathe in the atmosphere of Adyar. India is unique, and Adyar is still more unique.

So that there are three or four important Centres from the point of view of the Society : Adyar of course first and foremost, second in importance probably Sydney, third Huizen, and, coming along, Ojai. I think that probably other Centres may be established in due course if there are the people to man them. Only, we are suffering in our world to-day from a very considerable dearth of personalities, rising at least head and shoulders above the crowd. We have quite a number of very devoted followers, people who will do what they are told, people who will co-operate. That of course is very good. But—I was going to say—one can get any number of these good people ; they are comparatively common. What we urgently need are people who have fire, who have self-determination, and that is very rare, for even if one could find the individual with fire and self-determination, it very often happens that his utility is marred because that fire and that self-determination are associated with a particular bee in his bonnet. He has a specific something which he rides to death, so to speak. He has some obsession of some kind.

While specialization is good for our work and for our leadership, the specialization must be subordinated to the



requirements of the Elder Brethren. So that one must have fire generally and self-determination generally, which is to say one must have fire, enthusiasm, which one can turn in any direction, and a consciousness (which is what self-determination means in general terms) of one's own virility and purpose and definiteness and power, without any labelling attached to it, so that it is available for outflowing down any channel.

We do lack the outstanding person. If you say to me : "How are we to become outstanding?" I should say : "Drop the preoccupations of the smaller self." The outstanding person is one that is not preoccupied with the inclinations of the smaller self. Whatever he is thinking about, he is fundamentally preoccupied with the larger things. If you take the ordinary individual and look into his brain you will find he is thinking about personal things. He is troubled about this, that or the other. He is a centre and he revolves round that, and he is continually thinking of his outer life being adapted to his individual requirements. He starts from himself and goes on and desires to mould circumstances to suit his personal convenience. He is largely preoccupied with his own personal affairs and enters little into the larger consciousness. If you desire to enter into the larger consciousness, into the larger life, and to become outstanding, then you must drop those considerations and see if you cannot, as it were, at first by an effort of will or by determination, place yourself at the disposal of Those who are concerned with the larger life—the Masters—think of yourself in connection with Them, and try to enter into Their atmosphere. Think of Them constantly. Think of Them as having a line of communication with you, by simply thinking of it, by placing yourself at Their disposal and by introducing into your thoughts and feelings Their point of view. So that, when you consider what you would like to do, you think of what They would like you to do. Give Them a

chance to have a word. A constant thought of Them will give Them that opportunity. Then of course your lives will be much happier. I know quite a number of people whose lives are not as happy as they might be, simply because they are self-centred. They would find that those things which trouble them and worry them and annoy them would soon cease to have any power ; they would become free from them if they had no personal relationship with them.

A FRANKNESS which hurts is always a crime except in the case when nothing but a cruel operation can solve an impossible situation.

The man who feels in harmony with himself and the world never thinks of meddling in other people's business ; " Live and let live " is his motto ; and even where he is sure that he knows better, he never tries to *enforce* his own opinion. He will certainly stand up for the truth, he will proclaim it, but his will never be the foremost desire of the missionary : the will to *persuade*.

Man knows happiness only when his inner creative urge is given full scope.

KEYSERLING

## “THY BUSINESS”<sup>1</sup>

BY ERNEST WOOD

**A**MONG the sayings of the *Bhagavad-Gītā* which cause much searching of thought, there is one that describes the best mode of practical life, and yet has been the subject of perennial confusion. Advising his pupil Arjuna, Shri Krishna said: “Thy business is with the *karma* only, never with the results.”<sup>2</sup>

### THREE INTERPRETATIONS

There are at least three ways of understanding this instruction. First, it may be taken as a piece of commonplace philosophical advice, meaning: “Though your action is based upon a desire or intention to produce a particular result, do not think about the success or failure of your plan, but simply occupy yourself in the activities which you think will conduce to its success”. It is, of course, well known that to think about the success of any plan spoils to some extent the chances of its success. Thus a student who wants to be a master of, let us say, the Greek language will do best if he immerses himself in the study with pleasure, and does not think of the time when he will be expert. If he so thinks, he will be spending upon a dream (perhaps an agitating dream) part of the energy which he should be giving to the study, and also he will be rendering the course of study flat

<sup>1</sup> A résumé of a lecture given to the South Indian Convention, at Nilambur, April 6th, 1931.

<sup>2</sup> *Gītā*, ii, 47. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।



and dull by dwelling upon a comparison of his present ignorant state with the glorious power and ease which he hopes to enjoy later on in the use of the language.

There are cases in which the means do not at first appear to be of the same nature as the end. To go by car from Madras (which is too hot) to Ootacamund (which is pleasantly cool) one must pass over some rather bumpy road. While doing so, one may refresh oneself with the thought of "Ooty," regarding the road as a useless experience, though unavoidable on account of the imperfection of the world. From the standpoint of Theosophy, however, or of the teaching of the *Gītā*, *there is no useless experience*, and the rough road should be taken with the same cheerfulness as a smooth road. This does not mean that it should be cheerfully tolerated—that we should, so to say, nevertheless whistle and sing, like a good scout—but that we should find it interesting as part of life, none of which is useless, the Divine being everywhere. Also, the *karmas* which come to us are reactions from our character (since *we* produced the actions of which they are the ending), and therefore they are exactly suited to that character. The bumpiness of the road is my bumpiness, and until my character is such that I can take that bumpiness sweetly I shall go on making bumpy roads for myself. In this case, it is necessary to deal with the bumpiness of the road in the right spirit in order to have the character to appreciate Ootacamund to the full when I do arrive there. Otherwise, I shall find other kinds of bumps there. As long as there is bumpiness in me, I shall have bumpiness outside.

Secondly, Shri Krishna may be emphasizing the fact that it does not matter whether we succeed or fail in any actions. If our car breaks down at Salem, and we never reach Ootacamund by car, we shall either go to Ootacamund by some other means, or stay in Salem and then, if we take that city in the right spirit, find some interesting and useful experience there.

The world has always been thrusting upon us some experience not comfortable and of our choice, and if we had been able to avoid it all we should have missed the best part of our experience. "Therefore, accept everything, and struggle or play with it heartily, not troubling about the success or failure of your material object, though you distinctly have one." If it is a game in which there is a contest, we see clearly that success and failure are equally useful for the development of capacity, if we have played our best. But if we do not try to win or fulfil a purpose, the action is not well done. In Arjuna's case, Shrī Krishna said, action should be done with the welfare of the world in view. Quite clearly, then, Shrī Krishna does not say that one should act without intention, and simply in response to calls from outside.

### THE RESULT OF KARMA

Yet the third meaning which I wish to put forward is deeper and more important than either of the two already described. It is that one cannot possibly deal with the real fruit or the results of *karmas*, because those results do not belong to the world. *Karma* means the whole process of the action, including the end of it (*e.g.*, the welfare of the world, or the knowledge of Greek), as well as the method of bringing about that end (*i.e.*, the fighting in Arjuna's case, or the learning of Greek by the student). But beyond all this is the result of *karmas*—namely wisdom, or the unfolding of the soul, as a bud opens into a flower.

This unfolding of the soul, which is the fruit of all our *karmas*, or works, is a *natural* thing, not artificial. An athlete uses dumb-bells to develop his muscles, yet *he* does not develop his muscles. His business is with the dumb-bells only, and never with the muscles. He cannot *make* muscles. So also, a man cannot *make* himself wise, or develop his

character or unfold his soul. There is a beautiful *natural spirituality* or unfoldment awaiting him. It will be the fruit of his *karmas*, but his *business*<sup>1</sup> is with the *karmas* only, at no time with that fruit. He is able to deal only with the *karmas*, but when he does that rightly the unfoldment will be taking place. Shrī Krishna asserts the same thing in another way when he says that the way of the unmanifest is hard for the embodied to reach and that they should attend to *karmas*, and also when he says that one should not disturb the minds of the ignorant in such a way as to make action distasteful to them.

For a clear understanding of this matter we should observe that nothing in the world can really help a man to unfold. Dumb-bells do not give muscles, nor can any objects unfold his soul, nor can there be any material process of evolution to carry him along. The objective world is nothing but a collection of the *karmas* of Arjuna and all his brother-pupils, ourselves. The contents of the world in the past, present and future are all of exactly the same nature—nothing but *karmas*, forms made by life. It is very much like a daily paper, having the same form day by day, but recording different deeds. Even the apparent system or orderliness of this collection of fancies derives its character from the same source. If every day twenty people want to go from Nilambur to Calicut, there will be a 'bus, and so there is a 'bus (called the Solar System) for the sixty thousand and more millions evolving together in this world of ours.

## WISDOM

But the fruit of *karmas*, the result of our business or dealing with them, is found in the soul in due season. "All

<sup>1</sup> In the original Sanskrit, the word translated "business" (*adhikāra*) means "competency". Applied to a person, it means one who is able or qualified to act in a particular matter or office.



complete *karmas*, O Pārtha, result in wisdom."<sup>1</sup> Wisdom is a state of the self, beyond the *karmas*, which are temporary creations for self-education, like a little girl's home-made rag doll. During the ages men have worked at making many things which have perished, but in connection with those efforts they evolved themselves.

This wisdom should not be thought of as intended to serve the creation of more *karmas* or new *karmas*, but as an awakening of self-realization in the soul. The *karmas* are not required by the soul, but only the fruit of *karmas* is acceptable to it. "The Lord accepts neither the sinful nor the good actions of anybody; wisdom is enveloped by unwisdom, by which beings are deluded."<sup>2</sup> The world is the product of unwisdom only. One after another we make these forms or *karmas*, which are temporary arrestations of portions of our own life, which we wish to examine in order to know ourselves, to gain the knowledge of life which is wisdom. With the aid of our rag dolls we concentrate our attention, and so awaken ourselves to the powers of our life, one by one. In all this there is no living, but only preparing to live, like that of children at school, who go into their class-rooms not to display their attainments but to learn.

What is usually called the end of life is really only the beginning. It is the end of that schooling in which every lesson involves the suspension of the greatest part of our capacity, even to the point of forgetfulness of it, and the temporary acceptance of an experience connected with the worst part of ourselves. Therefore our so-called manifestation, which is really an obscuration, is a thing of phases. As the hands of a clock point to the figures on the dial as

<sup>1</sup> *Gitā*, iv, 33. सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥

<sup>2</sup> *Ibid.*, v, 15. नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥

they go past, but do not carry them with them on their journey, so do we apply ourselves to the specific lessons of childhood, manhood and age. In each hour we must kiss the joy as it flies, and claim no material fruit or possession.

Because of this there is no greatness in the world—no great things and no great people. All who know the great can testify to some pettiness in their characters, because all are here to learn, and in the process they display their particular imperfections, like one who begins to play tennis or billiards and cannot hit the ball straight. All this *tamas* and *rajas*, and even *sattva*, does not belong to real life. The end of *karmas* is for us the end of the world and the beginning of life. The world of life is more, not less, than all this, since all this is merely an abstraction from it. Well was the name *asekha* (one who has no more to learn) given to him who reached the life.

The lesson of any experience is learnt (that is, the real fruit of that *karma* is gained) when we have found the eternal or the infinite through that finite thing. The finite and the infinite are not two separate things. To learn to play the piano I need *one* instrument; afterwards I can play on others. Similarly, I need only one mother, to awaken in myself the capacity to love other mothers. The infinite is awakened *in me* by the finite experience.

### NATURALNESS

Even then, nothing from the outside awakens that love. It is my awakening of myself with the aid of *karmas*, that is, temporary self-imposed contractions or limitations. This awakening requires no effort, but only naturalness, for it is not akin to the striving for *karmas*, in the form of sensations, possessions and friends. An effort is needed for material achievements, but not for this.

We have all the time before us a sufficient lesson in naturalness, in the human body. However much I may evolve, my body will still have one head, two arms and two legs. Why should our progress not be marked by an additional supply of these organs, corresponding to our increased capacity for work? Because, as it stands, the body represents the natural degree of limitation required for our awakening of *any* part of our consciousness. Buddha and Christ walked at three or four miles an hour, not forty.

It is part of the modern materialistic delusion that greatness or progress is indicated in large things. But it is enough for the highest possible achievement if a man makes true use of his natural limitations. By attending to his own *karmas* he reaches perfection. I remember to have read somewhere that carefulness in small things is important because it makes us ready for the big things when they come. I am sure this is a big mistake, and it is quality alone that counts. Only pride and fear lead to the development of abnormal talents. An athlete in a circus has twenty-four inch biceps, and a juggler can balance three balls on his nose. I do not need these achievements. They are not natural, but super-erogatory. Nor in the mind and heart need there be similar feats. It is sufficient if I do not fail in the application of love and intelligence within the scope of the naturally reasonable affairs of one body. The worship of greatness is a dreadful materialism; it curses him that has and him that wants, for it takes the eye off true and pure achievement, which is simple and direct.

### FINDING THE ETERNAL NOW

We need to find the Eternal now, not the eternal Now. All circumstances equally offer us opportunities for that. Suppose I accept with contentment whatever conditions I



find, and I use these as the materials of a constructive policy in my material life, so that there is no complaining and no resentment, and nothing comes contrary to my will. This is the freedom of the will, and it would be a bondage to have the silly desire that things should be different from what they are, or to desire to govern the affairs of other people. This conservation of our powers is especially easy when we know that our *karmas* present the experience which we specifically need for filling up the deficiencies in our character, or for the completion of our self-awakening. As Emerson put it :

Every day brings a ship ;  
 Every ship brings a word,  
 Well for him who has no fear,  
 Looking seaward, well assured  
 That the word the vessel brings  
 Is the word he wants to hear.

There is an integrity of this sort, perfectly natural, which becomes realized in the intuition of the will. In it we know the peace of our proper power ; and are “of mental fever cured.” “In this there is no waste of effort, nor is there transgression.”<sup>1</sup> This will comes out of self-knowledge, as love comes from the knowledge of others, and understanding from the knowledge of the functions of external things. Only the exercise of these three, in connection with any *karmas*, conduces to the fruit of experience. At all other times, there is excess (more than the naturally necessary experience) and therefore loss of time (that is, the creation and occupation of too much time). Love, will and thought reveal the infinite in the finite. We must at last come to these in all affairs, for nothing else helps at all.

Suppose you had a mountain top, to climb to which was the highest goal of human endeavour, and that there shone the sun of freedom. Every step up that mountain side must be a little act of freedom. The goal and the path to it must be

<sup>1</sup> *Gītā*, ii, 40. नेहामिक्मनाशोऽस्ति प्रत्यवायो न विद्यते ।

of exactly the same nature. You may admire freedom while wandering round the mountain, but you do not come one inch nearer that goal except by the steps, each one of which contains the courage of a free man. Similarly, only love leads to unity, and only thought to understanding.

There is great simplicity in thus finding the Eternal in the present. Other policies put the goal far away, but this announces the Divinity of ordinary days. What is not done now is not done. You cannot do anything in the future, but only now. This is Yoga, or union with the Divine.

Suppose a man fails to attain perfection in this Yoga in the present body. What happens? Is he destroyed like a rent cloud? No, he is “reborn in a pure and blessed house and . . . again works for perfection.”<sup>1</sup> But let us not be so foolish as to assume that the Eternal is not for us, and so set before ourselves the object merely to be reborn in a pure and blessed house, with the idea that we may have an opportunity in the future which we have not now.

In conclusion, I may summarize this important matter in the following four propositions: (1) Our goal or purpose in human life is the same thing as the ultimate fruit of *karma*. (2) It is not within our competency to deal directly with that goal or fruit, but only with the *karmas*. (3) It is most important that we have a knowledge of our goal, but we need not strive to reach it. (4) Knowing about the goal, or fruit of *karmas*, induces the state of mind in which we can best deal with the *karmas*, for in that state we feel ourselves to be masters, not servants, of the *karmas*. This is what was meant by the *sthita-prajña*, or man of stable mind, fully described by Shrī Krishna in the second chapter of his lordly song.

<sup>1</sup> *Gītā*, vi, 41, 43.

# THE RIGHT ASSIMILATION OF EXPERIENCE

By C. JINARĀJADĀSA

KRISHNAMURTI has laid much emphasis that, if only a man were to assimilate *rightly* the experiences which come to him, there is no need for him to seek any teacher or any philosopher to guide him to liberation. For, all our troubles in life arise from the fact that we do not react to experience in a right manner.

But what is this right manner? That we do not assimilate every one of our experiences is a truism; for it is not the general rule with men that "once bitten, twice shy". With most of us, we need to be "bitten" many times before we become "shy".

It is however true that from some experiences at least we learn quickly; but they are comparatively few. A man who has received an electric shock learns usually to be wary from that one experience; but he who has planned for many enjoyments and been disappointed in them usually still goes on planning for more. On what does our degree of assimilation of experience depend?

This problem is stated for us by Krishnamurti's own experiences. As revealed in his book, *The Search*, he has sought true happiness, which is liberation, for many lives. Experiences have crowded upon him in his long past, yet they never taught him the way. But in this life, and only a few years



ago, some change took place, either in the nature of the experiences, or in himself, and he found the way. I think we may take it that the change was not in the nature of the experiences, but in his reaction to them. In his past lives, he reacted wrongly, and so did not find the way; a few years ago, he began to react rightly, and so came to liberation. In what then consists a right reaction?

Krishnamurti insists that there must be a true "understanding," in order to react rightly. "Let Understanding be the Law!" That only pushes the problem one stage deeper; for the question becomes: "What is Understanding? What characterizes the man who understands?"

He must indeed be bold who sets out to declare in what understanding consists. Nevertheless, it is a problem which presses on us all the time. Shall we at least attempt to get to grips with it?

Is it not the case that the man on whom experience is wasted, that is, who does not learn its lessons at once, is one who has not the right "scheme" into which to fit that experience? Every one of us starts life with a scheme; it is the simple one of "I like" and "I don't like," in other words, of classifying objects and events into pleasurable and painful. But this "filing system" of ours begins quickly to be modified, as soon as our intelligence awakens. For we find that things are not pleasurable all the time; they may be pleasurable in the beginning, and tedious or even painful in the end. Little by little, cross classifications appear of "useful," "useless," "real," "unreal," "good," "evil," and so on. This system of cataloguing experiences into categories is inseparable from our mental nature.

Now it happens to us all that, as we enter upon life, a series of categories is presented to us by our environment. The religion of our parents promptly gives us categories, as soon as our intelligence can be appealed to; then tribal custom, "good

form" and "bad form," and a host of similar classifications are thrust upon us, each classification promising to lead us to our heart's desire. So long as our experiences can be pigeon-holed according to the system guaranteed to us, life is a simple process. It is when life, that is, experience, refuses to enter our pigeon-holes that our troubles begin. We then say that we do not "understand". But that very dissatisfaction is the first step to true understanding.

When true understanding begins, we begin to use a series of categories of *our own discovery*. We then say: "I know," because we have repeatedly tested our scheme of classification, and found that it "works". Just now, many who found that the Theosophical "scheme" was one that "worked" in the past, find that it no longer does so for them; they feel satisfied that Krishnamurti's categories "work".

Of course Krishnamurti insists that he has no "scheme" which he is offering to others. He speaks of the scheme he himself lives by, but insists that it carries no authority to another. His aim is to rouse the individual to be dissatisfied with the schemes of *others*, that is, second-hand schemes, so to say, which the individual now lives by. I think one might say, without "stepping down" Krishnamurti, that he wants each man to construct his own system of categories and to live by that.

But before the individual can set out to construct his own scheme, should he not have at least experimented with the schemes of others, the "great ones" so called, the religious and ethical leaders of his tradition, and found that they were wrong? Can a man come to "understanding," until he has had at least a few painful experiences of misunderstanding? Would it were otherwise! But is it?

Of course, it is a waste of time to experiment with the categories of others, if one can make one's own. That is obvious. But then, why the mystery that we cannot all do

it at once, but must wait? The intensity of the yearning to understand does not immediately result in understanding. In Krishnamurti's own case, lives of yearning passed before the happening of the "critical state" when, all at once, understanding was born.

If we look deeply into our self, we shall find that we are always seeking for our own scheme to live by. We accept others' schemes, but only seemingly, and not in reality. We accept them, in order to give them a trial; but all the time the creative genius in us is dissatisfied till he creates his own scheme. We are quite sure, in our heart of hearts, of our "individual uniqueness".

Are not systems, even of others, useful, to help us to assimilate experience? For, "to assimilate" means not merely to react wisely to an experience, but also to anticipate similar experiences. And if such anticipation is true, it means that we get *now* the value of the experiences which will come to us in the future, which then we shall not need to experience at all!

On the other hand, without some system, does not experience merely touch us, but not teach us?

Every system, even our own, is both of value and valueless. It is valuable when it "works" to bring the vision of the goal nearer; it is valueless when the vision is dimmed, in spite of the system.

The particular value of the system of categories known as Theosophy is that it is so little constraining. One evidence of this is the number of Theosophical organizations which have sprung up in the fifty-five years of its growth, each offering the "genuine Theosophy". Scores of members of the Society now exist, each with his discovery of what Theosophy is. The very fact that thousands who found comfort in the Theosophical scheme now find it in Krishnamurti's scheme (if he will pardon a convenient word) is a sign that the



Theosophical scheme was at least a useful ladder to climb to where they are. Would they have been nearer to understanding, if they had known nothing at all of Theosophy, even with a "little *t*" ?<sup>1</sup>

This brings us back to the question I would like others to join me in examining: Are not some categories of others necessary, however provisionally accepted, in order that experience may not be wasted? Is not some "scheme" necessary, in order that sometime later we may live without any scheme at all, except what the mind dictates and the heart prompts? "Love God—and do what you like," said St. Augustine. Must we not each create, discover, or invent a "God" to love, in order to do what we "like" and yet do it with understanding? Even if there be a need to change our God or Guru again and again, do we not need some system of categories which acts as God or Guru, in order to guide us to react rightly to experience?

### LUMINARIES ALL

THE twinkling stars, their clarity,  
The crescent moon, her purity,  
The golden sun, his charity;  
The sage, the seer, the saint, have these,  
Most luminous of qualities.

<sup>1</sup> See *Star Bulletin*, Ommen, May, 1931, p. 2.

# THE CHANGING MESSAGE OF THEOSOPHY

By I. A. HAWLICZEK

MANY are asking themselves at the present time whether the Theosophical Society is of any further value to the world, or if the decreasing membership and the diminishing audiences at public lectures are a sign that the Society has fulfilled its purpose, and is now in process of disintegration. The writer is convinced that, far from being at an end, the work of our Society has ahead of it almost unlimited possibilities of further development and service. The present doubts arise from taking a "close-up" view of the immediate situation, thus failing to observe its relation to both past and future.

Theosophy is eternal, limitless, unchanging Truth. It includes every type of manifestation, both seen and unseen; it covers every phase of consciousness from the atom to the Logos; it is expressed in that which man pleases to call "evil" as well as in that which he terms "good". It is intelligent, because it expresses itself in intelligible ways.

When this eternal wisdom enters the field of human activity, with its succession of phases in a world of time, it reveals itself as a changing message to the world. To illustrate this, one may call to mind the "Theosophical" experiments which have been made each century by the Occult

Hierarchy, of which our own Society is the latest, though the earlier "Theosophists" were not so called.

The Middle Ages were a period of emotional expression, so the Theosophical work of that time sought to awaken the Lower Mind, this being the next aspect of consciousness due to be developed. Copernicus, Paracelsus, Kepler, Galileo, Bacon, to name but a few, all worked toward that end, paving the way for a revival of science. Similar groups assisted to bring about the Renaissance in the field of literature, and the Reformation in the world of religion.

The "scientific outlook" established, Theosophy found its new outlet in that group of thinkers all over Europe, which was the forerunner of the various political and social revolutions, of which the French was the most spectacular. Whereas the previous efforts helped man to realize himself as an intelligent *individual*, this new teaching, by stimulating the Higher or Synthetic Mind, awoke in him the recognition that he was a social unit, having the duty of consideration for other members of the group to which he belonged.

A new task lay before the Theosophical Society of the nineteenth century—no longer a teaching of *group* socialism, but of *universal* brotherhood, without distinction of race or class, of religion or colour. This involves the stimulation of the intuitional or Buddhistic consciousness which, for the moment, is the main task of our Society.

In the modern Theosophical Society itself, a succession of changes in the nature of its message can be observed, although they all fall within the main theme of Universal Brotherhood. The first of these was the violent attack of H. P. Blavatsky upon the scientific materialism and the materialistic "churchianity" of her day, which caused Theosophists to be dubbed "anti-Christian". Then came Mr. Sinnett's *Esoteric Buddhism*, and other books involving the study of eastern religions, so that the more spiritual conception of life therein to be found



could be transplanted into the western soil. That they were "Buddhists" was next said of members of the Society. This, in turn, gave place to an educational phase, started by Colonel Olcott in Ceylon, and resulting in the establishment of the Central Hindu College and other Theosophical schools in various parts of the world. Most of these passed out of Theosophical hands, as the ideals for which they stood became more generally accepted by the outer world.

Next there arose an epoch of philosophy and metaphysics, with which the names of G. R. S. Mead and Bertram Keightley are associated; it was followed by a wave of psychic research, of which the writings of Bishop Leadbeater are the most outstanding examples.

The sixth phase was an ethical one, in which the emphasis was laid upon karma, rebirth, the laws of the higher life, etc. This phase has really come to an end. It may still be necessary in the Society to explain their mechanism, but not any longer to devote many meetings to arguing their reality.

The seventh is a phase of practical activity into which we have recently entered. It is marked by the growth of the Theosophical Order of Service and other movements which link the Society to the world at large.

From the foregoing it will be seen that whenever a particular aspect of Theosophy, which has been emphasized by the Society, becomes popular and enters the consciousness of the world in general, that is the time for a change in the Society itself, which must then pass on to some new part of the work. This is an essential condition for its continued existence. Unless the Society is ahead of the world, and is pointing out the next stage of development which is to be attained, its *raison d'être* ceases.

In this connection a study of the Great Plan helps one to foresee, at least in general terms, what each successive stage of evolution is going to be. One is thus no longer working

in the dark, but is enabled to perceive those movements in the world which are significant of the new age, and to throw one's energies into helping them forward.

A number of consequences invariably follow in the train of such a change. At any particular period of its history, the Theosophical Society attracts into its ranks those people who are in sympathy with the special message it is then giving to the world. Change the nature of that message, and two alternatives present themselves. Those members who are capable of adjusting themselves to the new conditions remain within the Society, and help to carry its work forward into the next phase. Those, on the other hand, who for some reason are unable to adapt themselves to the change, become discontented and ultimately lapse or resign. But, and this is important to notice, they carry with them the message in which they are particularly interested, and take it into the outer world, whence it gradually spreads into the common life of humanity.

For the moment, however, it appears as though the Society were losing ground. But when the new type of the message has had time to become more clearly formulated, then it attracts into the Society a fresh group of members to whom that aspect makes a specific appeal, and the Society as a whole goes forward with renewed vigour. This has been the true significance of the various "shakings" through which the Theosophical Society has passed in the course of its history. After each of these not only has increased life and vigour been manifested, but also there has been a change in the method of presentation of truth.

At present we are passing through the latest of these disturbances, of which the teachings of Krishnaji are the apparent cause. The real cause, however, is to be found in the fact that the stimulus which has been given to the world during the last fifty-five years, especially during the last fifteen, has

at last awakened a response in the people. It is beginning to become popular, and is passing out of the hands of the Theosophical Society, whose duty it now becomes to turn to other aspects of the work.

The change began with the founding of the Order of the Star in the East in 1911. At that time, one was strongly urged not to attempt to formulate the details of the expected message, but rather to cultivate the power of recognizing Truth in whatever guise it might appear, in whatever form the World Teacher might see fit to present it. In a word, Theosophists were urged to develop the mental intuition, that faculty of consciousness which will be characteristic of the sixth sub-race, and by means of which Truth can be recognized by direct perception, without the need for reasoned argument.

In 1925, the effect of that stimulus began to make itself apparent in the outside world as well. There followed rapidly the change of name and objects of the Order, and its final dissolution, the significance of which is that the stimulus has passed right out into the world as a whole. But in rejoicing over this fact to-day, let it not be forgotten that without the Theosophical Society (or, in default, some substitute for it) there would have been no Order of the Star and no Krishnaji.<sup>1</sup>

With these changes comes the invariable temporary reduction of membership. Some are leaving the Society because they have gone as far, for the moment, as is possible to them. Others resign because they wish to devote themselves entirely to the presentation of Truth as it comes through Krishnaji and which, on the surface, sometimes appears to be contrary to that which the Theosophical Society has been promulgating. It is perfectly right and natural that such people should withdraw; it is, however, accompanied by two dangers which one

<sup>1</sup> Need one lay down the law to such an extent as to say that without the Theosophical Society, or some "substitute" for it, the World Teacher would have been unable to do His work? Surely the Great Hierarchy is not so limited as that.—C.J.



must seek to avoid. It is right because, in Krishnaji's message, they find the complete fulfilment of their temperament. They have ceased to regard life from the occult standpoint, and have become the mystics of their age. Occultism belongs to all ages; mysticism is always of a special type belonging to one particular era, and varies as the ages pass. The occultist sees the possibilities of many lines of evolution and many stages of consciousness; he works for such of them as interest him most deeply, as may be determined by his temperament. But when, in the course of history, the key-note of the world temperament comes to coincide with his own temperament, then he finds his complete satisfaction in that, and he becomes the mystic of that epoch. This is his "liberation". Being in accord with the consciousness of the time, he ceases to be aware of any external pressure (which is due to lack of accord) upon him. There is for him no longer a boundary, no longer an "outside". Everything appears to be "within," and he is free—though that does not necessarily mean that he has attained to the ultimate perfection. This freedom may, indeed, be attained at any level of evolution.

The two dangers mentioned above are, firstly, that the person who follows this line should attempt to induce the whole Theosophical Society to adopt the same attitude, and should accuse it of being untrue to its mission if it fails to do so. Secondly, on the side of the Society from which such a one resigns, there is sometimes raised the question of loyalty. As Krishnaji truly says, this question is entirely beside the mark. When an infant embryo, which has been growing up within the protecting womb of its mother, breaks away (in the physical sense) from the life to which it owes its very existence, and is born into the world as a separate individual, one does not speak of ingratitude or disloyalty. When, some years later, the young man or woman, whose early life has been

sheltered in the home of its parents, comes of age and leaves the home to perform his duties as an independent citizen, again one does not talk of ingratitude. Why, then, should one do so when a group of individuals, who have been nurtured within the womb of the Theosophical Society, find their specific mission in life, and start on an independent career in order to carry it out? A real sense of brotherhood, coupled with a little imagination and understanding, should help one to avoid both of these dangers.

To return, however, to the main theme. The Theosophical Society has given an impetus to the development of the mental intuition, and now this child of ours, under the inspiration and guidance of Krishnaji, is strong enough to do its own work in the world without our special protection, but surely not without our love and understanding. What, then, is there left for the Society to do? Its work is to continue to lead the world, helping to prepare it for future stages of development. This involves no less than fifteen further specific varieties of consciousness connected with the fifteen sub-races that are still to come before the close of the present Round. A truly colossal task, though fortunately the whole of this has not to be done at once. The work could be grouped into three main categories. Firstly, the leadership of the Fifth Root Race and the world in general, as distinct from that particularly connected with the sixth sub-race; secondly, the preparations for the Sixth Root Race, whose appearance is expected about six centuries hence; and, thirdly, work in connection with the seventh Aryan sub-race, which leads to the Seventh Root Race.<sup>1</sup>

For the Fifth Root Race in general, two main channels of activity are available. They are the Theosophical Order of Service and the Theosophical World University. In the

<sup>1</sup> Query: Does not the Seventh Root Race arise out of the seventh sub-race of the Sixth Root Race, the "Austral-American," and not of the Fifth, the Aryan?—C.J.

former is provided the means for carrying the inspiration of Theosophy into every walk of life, into every type of human activity, and there giving it practical application. It is most assuredly not required that the Order of Service should establish a duplicate set of organizations to those already in the world, but rather that it should link up with the existing bodies, and infuse into them more of the vision which Theosophy, with its teachings of Brotherhood and its knowledge of the Plan, alone can supply to a semi-ignorant world. It is a practical call to the world to awaken the Buddhic realization of unity, and every member of the Theosophical Society should be able, if he so desires, to find a congenial outlet for his energies in the form of practical service.

That which the Order of Service does for the world of action, the World University is doing in the realm of science. In this movement one can perceive a growing effort to demonstrate the oneness of life. Where hitherto there have been many sciences of forms, each with its peculiar sphere, technique, apparatus and exponents, now one is witnessing the gradual emergence of a single Science of Life, of which the various "sciences" are seen to be partial expressions in specific directions, but which in themselves have no absolute meaning, save as they are related to the basic Science of Life. "Relativity" is the popular word which expresses the connection between these sciences, but the Science of Life unites them all in one.

This, again, is part of the intrusion of the Buddhic consciousness into the Higher Mind of the Fifth Root Race. In the Order of Service it manifests as Universal Brotherhood leading to practical service; in the World University it becomes universal science, leading to applied relativity in all the branches of human knowledge. The duty of the Theosophical Society is to inspire both these organizations, and



thus to lead the world in these two aspects of Buddhic life in the present age.

Here is a field of work which may well tax our resources to the uttermost. Then there are other, future races to be considered, which also come within the purview of the Theosophical Society. The Aryan Race, it would seem, was founded some 100,000 years ago, but the preparation for it began 1,000,000 years B. C. It is, therefore, not too soon for the twentieth century Theosophical Society to be actively at work on preparations for the Sixth and the Seventh Root Races.

Necessarily this work is at present more specialized, and therefore less understood and considerably less popular, than the wider field of activity which concerns the existing races. It is being done through the Liberal Catholic Church and Co-Masonry.<sup>1</sup>

As there is considerable prejudice concerning both these movements, let it be remembered that, although they may quite truly be part of the work of the Theosophical Society, it is in no wise incumbent upon any particular member of the Society to take part in either of them.<sup>2</sup> It is, however, part of the duty of every member to include within his conception and *practice* of Universal Brotherhood all those whose Dharma leads them to support these organizations.

Looking at the Liberal Catholic Church, one is struck by the similarity of its technique to that of the Temple services of the Sixth Root Race colony, as described in the later chapters of *Man: Whence, How and Whither*. One also observes a significant difference. In the Liberal Catholic Church the worshipper is expected to give his individual contribution of love, strength, courage, gladness, wisdom, beauty, etc., according to the utmost of his ability. But this is not

<sup>1</sup> This is the personal view of the writer, and is put forward purely as such.

<sup>2</sup> For a far simpler reason, that neither of these are "part of the work" of the Society. They can be the work of individual Theosophists, but in no wise of the Society.—C.J.

enough. Not only must he tune his consciousness up to the highest pitch, but he must also unite with others, forming with them a single consciousness. The Liturgy helps him to achieve this. Based upon sound psychological principles, it commences working at the ordinary level of consciousness of the average person, and leads him step by step into ever greater heights of spiritual expression, till he reaches as complete a unanimity with the other members of the congregation as is possible. There arises thus a kind of "one-mindedness," the congregation, assisted by the familiar Liturgy, acting like a single intelligence instead of as a mere collection of individuals. This "one-mindedness" is also extended to include certain of the angels, though their reality is far from being generally perceived at the present time.

The difference is the absence of the sacrament. The task of the Sixth Root Race is to express the unity of the Buddhic consciousness, which may be described as "one-heartedness". This is not the same as the intuitional consciousness of the sixth sub-race at present being born, but is an extension of it beyond the higher mental level. Modern humanity cannot touch this unity directly, but only in symbol. Therefore we have to-day the Sacrament of unity in love, which stimulates, through a symbolical channel, the true heart of love in every member of the congregation, gradually helping to bring about the change from the "one-mindedness" of to-day to the "one-heartedness" of to-morrow. In the Sixth Root Race it will exist normally as a conscious reality, and therefore will not require a symbol to represent it.

The Co-Masonic movement differs from ordinary Freemasonry in much the same fashion as the Liberal Catholic Church differs from the more orthodox Christian Churches. It may be remarked that the Masonic technique, which includes a close co-operation with all the invisible kingdoms of Nature, is designed to bring about "one-willedness". There

are many specialized functions in a Masonic Lodge, each of which is allocated to a different individual. Just as the health and usefulness of the physical body as an organized vehicle of consciousness is dependent upon every organ performing its appropriate function at the right time, and in perfect harmony with the other parts, so does the successful operation of a Masonic Lodge depend upon the perfect discharge of his specific duty by each member of the Lodge, in obedience to the single will which inspires and animates them all. Here, again, a symbolism is in use to-day in order to stimulate a state of consciousness which will be realized openly when the Seventh Root Race appears in the world.

These are the two specialized lines of work for the few.<sup>1</sup> The majority of Theosophical members will probably find their avenues of usefulness through the Theosophical Order of Service and the Theosophical World University.<sup>2</sup> But whichever line or lines an individual may select, let it be constantly borne in mind that there is but One Life in all the world, One Consciousness expressing itself in these many ways. There is never any conflict in Life, and Universal Brotherhood is based upon the fact of the One Life. With this great principle for guide, the Theosophical Society may go forward with confidence into the splendid future of ever-growing usefulness which lies ahead, so that it may indeed become, as a Master has foretold, the "corner-stone of the religions of the future."

<sup>1</sup> Surely the Great Work is not so limited as to offer only two?—C. J.

<sup>2</sup> I am still acutely conscious that my avenue of usefulness is the Theosophical Society, pure and simple.—C. J.



# LETTERS OF W. Q. JUDGE

*(Continued from p. 197)*

## XIII

N. Y., Jany. 21, 1882.

DEAR OLCOTT,

Again I return to the charge and endeavor to discharge my debt to you of correspondence.

. . . Things here are dull and I am dull. While I was away in Venezuela I was so awfully taken up with affairs there that I had little time for Theosophy or thought. But while there I had a letter written to Religio-Philo[sophical Journal] which they will not publish. I will tell you the facts. When I read that article of Coleman's<sup>1</sup> about H.P.B. I was so mad I could have blown up the paper and Coleman with pleasure. Immediately after cooling off I wrote the R.P. Journal a letter in which I called Coleman a dirty sneaking liar and signed my name and address. I wanted to brand him. But I received a postal card in which the R. P. said that *when* my letter was couched in respectful language I would see it in print—but not 'till then.

Well, in Carupano I talked over the matter with J. Ormahu, our Supt. who is an old friend of Bundy, a spiritualist

<sup>1</sup> An active opponent of the Society and Madame Blavatsky. At the time of the Coulomb affair, he was engaged by the Society for Psychical Research to discover unmarked quotations in H.P.B.'s books. In 1893 he wrote a highly unfavourable "Critical Historical Review of the Theosophical Society" in the *Religio-Philosophical Journal*.

and also a hater of Coleman. He said the article was infamous and altho' he did not know H. P. B. would defend her and go for Coleman if I wrote the article. So I wrote him a letter and he took the pains to rewrite it—it was long—signed and sent it to Bundy. To-day he says Bundy writes he cannot publish it, as the public is not interested. Coleman seems to have a charmed life. No one will print anything against him. Now as I have a copy of the letter I shall write the *Banner* and raise hell if I can with Mr. Coleman. In the letter I concocted the sweet dodge of showing Mr. C. to be a Jesuit as I know if they print it the whole mass of spiritualists will pitch into Coleman.

I enclose you also a little Young Men's Christian Bulletin and draw your attention to the paragraph inside which is a printed statement of the creed of these asses. Would it not do good to have it printed somewhere in India?

Jany. 23. I have just recd. a letter from W. Paris and quote a part for your edification. I will disabuse his mind—"I had a very chatty and interesting letter from Wimbridge a short time ago. He has started an Art Furniture Store in Bombay and has reasons to think it will be a great success. The Madame was up at Simla and Olcott in Ceylon, the very antipodes. The Theosophical Society I imagine is defunct so far as Bombay is concerned and Wimbridge has retired from the whole business. W. seems utterly disgusted with the whole affair and glad to be out of it. He says it is too long a matter to go into, but some day he will tell me all about it." Nice chap Wimbridge. Well, such is this blind life! Paris will not spread any bad reports, and I will in writing him soon, give him the proper news and refer him to those in England who know if the Society is defunct so far as Bombay or any other place is concerned.

Ah, my dear fellow how I long to be in Bombay or any other place where I could drop everything for Theosophy. I

am in such a position. When I made that fiasco before you left about going away I—in backing down—gave my word of honor not to leave while the baby lived. I think—but I am not sure if I did not say while [my wife] lived, but think not. Now, if I had the money which I soon expect so as to pay up one or two debts I owe, and, in addition then had any encouragement from .∴ I would leave here without notice or on a pretended trip to some other place and never come back till I had the truth and light—or death. Of course I would not do this unless I could leave or provide for a proper income for her. But it seems when I think of it that if I did so it might interfere with my usefulness. In fact I am in a sea of conflict. I am ready to do anything and yet unable. One thing however always shines clear and bright, and that is my star of hope, the attainment of rest. I will keep as I can in the path and may be some day will be fit to help my fellows. Just here I am reminded of an *awful* letter I received Dec.'79 from H.P.B. Was reading it Saturday. She accuses me in it of almost anything. Perfectly terrible. Among the rest of an attempt to draw you away from her friendship. Absurd and yet terrible. Can you tell me why that was written. If it was written to try me it failed of its mark or rather did not bring me down. The other day I got a letter from her from Simla which is very pleasant and gives one *some* encouragement, but only by inference, nothing directly.

Within the last few weeks a change has come over my mind. I now can see, I think, the path. It has come from reading *Fragments of Occult Truth*<sup>1</sup> in Oct. THEOSOPHIST. You know that reached here while I was away so I did not read it until the other day. It has furnished the keystone for an arch that has slowly been, and confusedly too, building up

<sup>1</sup> A series of articles published in THE THEOSOPHIST, from 1881 to 1883, and simultaneously in the *Harbinger of Light*, Melbourne, Australia. The first three were written by Mr. A. O. Hume in reply to a letter from Mr. W. H. Terry, F.T.S. of Melbourne, on "Spirits Embodied and Disembodied". The other five were written by Mr. A. P. Sinnett, under the nom de plume of "A Lay Chela".



for some years. I am ready to renounce even that pride of life eternal which once I thought the best thing to cherish, and I am ready to work for purely unselfish ends.

I read your lecture on Buddha with pleasure and am trying to get it noticed in the *Sun* as that would do Theosophy some good.

Bouton told me the other day that the *Occult World* had greatly increased the sale of *Isis*—50 copies here, 12 there and so on. So much so that he has offered the *Banner of Light* to stereotype *Occult World* if they will sell the book. Send me if you can your account with him with particulars, if you think he is not dealing fairly and I will look him up.

Well, here I am all said and paper used up. I use this as it is light paper and you will not cavil at it. By the way, I see some of the Editorial staff put my name to that squib. I did not wish it, but as it looks as if H. P. B. did so it is all right, for if they see fit to give the author I care not.<sup>1</sup> I will send some Astrological Incidents which will be interesting and be positive evidence as to what value there is in that science.

Give my regards to anybody you like and believe me, my dear Olcott, fraternally,

WILLIAM Q. JUDGE

#### XIV

71 B'WAY, N.Y.,  
Mar. 17, 1882.

DEAR OLCOTT,

I got the letter and bill of lading from Messrs. Abrew but up to this time have not heard of the vessel's arrival.<sup>2</sup>

<sup>1</sup> See "Astrology Verified," by W. Q. J. in THE THEOSOPHIST of April, 1882. The article is dated January, 28, 1882.

<sup>2</sup> Colonel Olcott tried to establish trade relations between American firms and firms in India and Ceylon, hoping thereby to earn a little money. The attempt failed. Mr. William de Abrew, a Sinhalese Buddhist in Colombo, was a devoted friend of Colonel Olcott and an energetic worker.

And now I go to Venezuela again on 18th tomorrow morning . . .

I had arranged for a T.S. meeting at Mott Memorial Hall on 22nd but now cannot go. Doubleday is in a funk but Rawson and Maynard will help him. I am glad about it, for it will prove if they *will* do anything. I am about the only one here who will go in for Theosophy and not care a damn how it affects me.

I am going to Carupano and don't know how long will stay. Hope will be my last and that in the not distant future I may retire to India. Oh man! how I wish for the day when I can do so. Well, patience.

While [my wife] was away in T., M. ∴ wrote me through H. P. B. that I was a rose colored loafer and I guess she was right, though my horizon is not very rose colored . . .

Love to all and tell those Ceylon Buddhists how I would like to go there and declaim against the Christians as I know them and that I am a Buddhist.

Fraternally,  
W. Q. JUDGE

*(To be continued)*

# KĪMIYĀ-US-SA'ĀDA

BY MOHAMMAD GHAZĀLĪ

*{Translated from the Persian by Baij Nath Singh}*

*{Continued from p. 251}*

## PART III. DUTIES TO THE WORLD

### CHAPTER VIII

#### FOOD, MARRIAGE AND LIVELIHOOD

1. The object of all pilgrims is the Divine Vision ; Divine Vision is the fruit of knowledge and works ; knowledge and works are impossible without the health of the body ; health is impossible without food. So food is a necessary means to tread the path of spirituality. "Eat pure food, and perform good deeds," saith the *Qurān*.

2. Rules to be observed at meals : To wash hands and mouth, since ablution is necessary for worship, and eating is a worship ; to sit at ease on the left leg with the right one remaining erect, and without leaning against a pillow ; to resolve that the food is going to be taken for the strength needed for worship and not for any sensual gratification ; not to set one's hand to food without appetite ; to be contented with the food in hand and not to arrange for luxurious dishes ;

not to eat alone, *i.e.*, without someone else to partake of the food with one; to say *Bismillāh* when taking the first morsel; to begin and end the meal with salt; not to eat in a hurry but to chew well; not to censure food; not to take too much water during the meal; to withdraw from food before satiety; to thank God on finishing the meal; finally to wash well hands and mouth.

Rules to be observed when eating in company: Not to set one's hand to food unless another, more advanced in knowledge, piety or age, does so; not to keep others waiting if one is the leading member in the company; not to be silent, unlike the foreigners, but to utter words of wisdom; to be just to others who partake of food in the same dishes with one, *i.e.*, not to eat more than they; not to eat less in a spirit of hypocrisy; not to eat more for the sake of pleasing others; not to withdraw from food before others; not to behave in any way disagreeable to others.

3. As food, so marriage is a necessary means to tread the path of spirituality: marriage is intended for procreation, not for the gratification of lust—rather lust has been ingrained as an impulse to necessitate marriage for the begetting of a pilgrim.

Advantages of marriage: (*a*) obeying God and the Prophets by doing what is loved by them—begetting a child; (*b*) regulation of the sexual desire; (*c*) deriving happiness by the company of wife and thus counterbalancing the strain of religious life and receiving fresh vigour for further devotion; (*d*) leaving the cares of the household to wife and thus getting more time for study and good works; (*e*) learning patience by putting up with the defects of the family members, fulfilling their wants, and training them to follow religion.

Evils of marriage: (*a*) yielding to the temptation of dishonest livelihood under the pressure of family needs; (*b*) failing to provide for family by lawful means, losing



patience with the family members in times of difficulty, wounding them, or neglecting the duties owed to them ; (c) neglecting the spiritual life by absorption in domestic cares.

4. Certain rules of matrimonial life : To behave well with wife ; to put up with her weaknesses ; to dally and sport with her, but not so as to override propriety and religion ; to guard her from the eyes of men ; to provide for the needs of family ; to train her in prayer, purification and other religious duties binding upon a woman ; to preserve strict impartiality in dealing with several wives, if one has more than one ; to chastise her mildly when the gentler measures fail ; and to avoid divorce as long as possible.

Rules for sexual intercourse : one should not face west at the time, should gain the heart of wife by dalliance and embrace, begin in the name of God, seek His protection against the ingress of the Devil—thus guarding the child, if any be born, from evil influences ; to render homage to God for the wonderful mysteries of generation, to be considerate of the pleasure of the wife, to avoid intercourse on the first, the middle and the last days of the month, and when she is not in good health. The wife should be chaste, modest, devoted to the husband, and she should not go out of the house without his direction.

5. To save oneself and one's family from dependence on others and earn an honest livelihood for their support is an ascetic practice and superior to many forms of worship. It is reported that a strong young man was proceeding early in the morning to a shop in the sight of the Prophet and his companions ; the companions pitied him for his inability to use his early rising in seeking God, but the Prophet protested saying : " If he goes to the shop in order to save himself, his parents, wife and children from dependence on others, he treads the Divine Path, whereas if he goes there to add to his wealth and pomp, he follows the Devil." He who has sufficient means

for the support of his family should give his time and energy to Divine Service in preference to trade ; if he takes to trade to increase his wealth, he is attached to the world, and such an attachment is the root of all sins. Again, he who is poor but is supported by lawful contributions and charitable endowments may better desist from trade. This rule applies to four classes of men : (*a*) those who impart religious instruction ; (*b*) those who benefit others physically, *e.g.*, the physicians ; (*c*) those who carry on the government of a country ; (*d*) those who lead a spiritual life. He who can do no more than practise exoteric forms of worship may better take to a worldly pursuit. He who maintains his devotion amidst worldly transactions may preferably go on with them : since the essence of all worship is the inner attitude of devotion, and it is possible to retain it while working for a livelihood.

6. The Prophet has said that earning a pure livelihood is binding upon all Moslems, and that a dishonest livelihood mars the efficacy of prayers and entails sufferings in hell.

*(To be continued)*

LET the student wash and clean his hands, feet, face, thoroughly, before and after meals. Let him eat unhurriedly, slowly, with undistracted mind. Let him not think ill of the food placed before him, but take pleasure in it thankfully, and look upon it with honour and welcome. The food that is rejoiced in, always brings strength of body and energy of mind ; if carped and cavilled at, it destroys both.

When the food is pure, the intelligence is clear and bright, and the mind is placid and lucid ; when the mind is such, then the memory is strong and certain ; when the memory is clear and full, all knots of the heart (all neurotic and other complexes) are loosened and solved ; when all the impurities of the heart have thus been washed away, the Lord Sanat-Kumāra, who is also called Skanḍa, gives to the human soul its last initiation on this earth, and shows to it the Light beyond the Darkness.—*The Laws of Manu.*

# THE PERSECUTION OF HEBREW THEOSOPHISTS

## FOREWORD

To be persecuted is not an uncommon experience to those Theosophists who, in spite of the disapproval of the fellow-worshippers of the faith of their birth, join the Theosophical Society. Hindu, Parsi and Christian members of the Society have often had, in one form or another, to put up with open or veiled persecution, sometimes mild, sometimes severe. The few Buddhists who have identified themselves with the Society have had a similar experience. But with the steady growth of the Society and the wide dissemination of Theosophical literature, this persecution has tended to recede into the background. It is therefore astonishing that it should break out in an unexpected quarter, in Basrah, in Mesopotamia.

In 1915, a Theosophical Lodge was started in the military area by Dr. Jacob E. Solomon, and continued till 1917, when it lapsed. A new Lodge was started in July, 1928, by Mr. K. E. Ani.

Dr. Solomon writes: "In Ahmedabad I was beaten in the Synagogue and excommunicated for protesting against the unrighteous actions of the leaders; we formed a separate community and had prayers in my Hall. After seven years we were honourably taken back, and the first thing we did was to prevent the original leaders from being excommunicated in their turn, and to pass a rule that there shall be no excommunication." The material which follows gives the full history of the latest persecution of Hebrew Theosophists.

C. JINARĀJADĀSA

## I

Translation of a Circular in Hebrew, read in the Jewish Synagogues on 21st March, 1931.

BE IT KNOWN TO ALL,

As we have received a letter dated 22nd Adhar 5691 from the Rabbis of Baghdad in connection with the Theosophical Society, we publish and circulate it literally for the information of the Holy Congregation.

“To the Reverend Hakham Heskell Hakham Sasson, Acting Grand Rabbi of the Basrah Holy Congregation, Greetings.

“We hereby inform you in connection with the Theosophical Society that, after due consideration and discussion with all the Rabbis of Baghdad, we have been convinced from the complete information obtained about this Society from the undermentioned sources:

(1) A Letter received from the Chief Rabbi, London.

(2) *Pears' Cyclopædia*.

(3) *The Modern Dictionary*.

(4) *The Key to Theosophy*—pages 28, 42 and 45,

that the said Society appears to hold a new belief which in some respects differs from the Jewish faith.

“You are therefore enjoined before everything else to have the Lodge of this Society removed away from the vicinity of the Grand Synagogue and to notify all those who bear the name of Israel to keep away from this religion which is against the belief of Israel since its foundation up to now.

“Further, all members of this Society are not entitled, according to the Law, to participate in all religious matters and thereby influence others to change their old religion for a new one.

“Furthermore, no members of this Society are entitled to be elected to the Jewish Lay Council nor be wardens nor agents nor leaders.

“You are therefore charged with the execution of these our orders in consonance with the Holy Law and to apply this order in connection with the entire Holy Congregation.

“(Sgd.) SULMAN HOOGI ABOODY.

“ „ JOSHUAH MOSHI HESKELL.

“ „ RAPHAEL ISAAC HAYIM.”

(Certified True Copy) HESKELL HAKHAM SASSON.



## II

Translation of the letter dated 26th March, 1931, sent to Hakham Heskell Hakham Sasson, Acting Chief Rabbi of Basrah, in connection with the Circular read in the Synagogues, and copy of which was published in Arabic in the *Times of Mesopotamia*.

We have heard that you have read a Circular in regard to the Theosophical Society in the Synagogues on Saturday last, the 21st March, 1931, in which you have strayed in directions which are against the Holy Jewish Faith, truth and freedom of thought, and have attacked personalities which are guarded by the Constitution—personalities possessing clear consciences, absolutely disinterested and free from any selfish aims and motives.

The term "Theosophy" denotes two words: "Theo" meaning God and "Sophy" meaning wisdom, and the words jointly mean the Divine Wisdom. Theosophy is not a religion as you have alleged, but is a philosophical Society—the Jewish Kabbalah itself. This is a fact known to all except to those who wish to distort the truth according to their whims and to suit their selfish purposes. To apply the term "religion" to the Theosophical Society is an absolute falsehood and a rejected fabrication. The majority of Jews in the West and East, as well as in the New World, [who] are members of this Society, have received neither advice nor warning against it from the Rabbis of London or those of France or America or other quarters.

You, yourself, encouraged this movement, having been present at the opening ceremony of the Theosophical Lodge which was founded here in 1916-17 and to which you accorded your benediction.

The pages of the books you have referred to do not contain any religious discussions, and the most that can be claimed about any of them is that they give an allusion to the Jewish Kabbalah, the obligation to love humanity, the

formation of a universal brotherhood among men, the rendering of service to all beings and the injunction against the maltreatment of all creatures. Does this offend you?

We are Israelites and know the precepts of our Religion as commanded by the Creator. We have never come across any religious code forbidding the study of philosophy and Kabbalah, nor have we heard any instruction in that connection.

What astonishes us is the evident eagerness of yourself and your colleagues in hastening to make public your declaration which was concocted in secret and without our knowledge, without question or reply, reference or warning to any member of the Society. But you have resolved, for a purpose which is known only to yourself, to give a sudden shock to the individuals of the Community during their prayers to the Almighty, during which time at least you should have laid aside all feelings of hatred or dislike, which are the offspring of the love of wielding influence. You have thus shocked them with this Circular which is based on falsehood and distortion of the truth with the object of detracting from the good name of the Society, so that through their excitement you might benefit from any inclination on their part to act in any manner contrary to law and order. The natural aim of this machination is the creation of trouble and difficulties and the sowing of discord among the members of the Community. You should bear in mind that you are solely responsible for anything that may occur to any individual, having connection or that will have connection with this Society, as a result of your misleading the Congregation and poisoning their minds in such a regrettable manner which is not in conformity with the Jewish precepts.

I would ask you in the name of Heaven, does the Law permit the issue of decisions clandestinely and at

will, supported by no legal clause and contrary to fact in all respects? Have you indicated your observations to any member in a reasonable and logical manner with a request to withdraw from the said Society and did he not listen to you, that you have found it necessary to make such a denunciation?

We do not see in the steps you have taken but an excessive desire to mislead public opinion in connection with the impending new election in your customary method which is recorded in the Government archives.

After having for so long rejected the interference of the Rabbis of Baghdad in all matters, you have now managed to get three of them to participate in your delusive scheme, which is considered one of the wonders of this Century of Light and Knowledge in which you have decided to have repeated the eras of domination over the minds and over individual freedom under the veil of the Holy Faith. (Religion is innocent of all this.)

As we have explained to you, this is a Society similar to any other and is not a religion, and this is a statement testified to by the whole world. A permit for the foundation of this Society has been obtained from the Government. Any member of the Theosophical Society may leave it at any time desired without hindrance and without any obligation. Where then are your allegations?

If the reading of philosophical and scientific literature and the study of Kabbalah in a foreign language do not find favour with you, why do you not undertake to teach these lofty sciences in the Hebrew language, in the same manner as do others spiritual leaders, and endeavour to guide and enlighten all who so desire?

It has now been proved to you that the Theosophical Society is a scientific one and not a "Religion" as you wished the public to be misled into believing.

You are therefore requested to withdraw your Circular, or else we shall be compelled to resort to legal steps to have the truth revealed.

(Sgd). K. E. ANI,  
*President,*  
Basrah Lodge, Theosophical Society.

### III

*From the "Times of Mesopotamia," Basrah, April 13, 1931*

An excited crowd numbering about 300, and including women and children, appeared before the Basrah City Police Station on Saturday night, and later in the evening H. E. the Mutasarrif ordered the arrest of the Jewish Mukhtar.

Earlier in the evening a party of about twenty boys tore down the signboard of the hall of the Theosophical Society, near the Jewish Synagogue, thus taking the first overt step in the quarrel that has arisen following the establishment a year ago of the Society. In all seven people are now under detention.

The Theosophical Society was formed in Basrah by Mr. Khedouri E. Ani last year. The present issue was raised when the Basrah Chief Rabbi Hakham Sasson delivered a sermon in which he asked the Jews not to join this new Society, being, he said, a kind of new faith, and so forbidden by the Jewish religion. This sermon was received from the Council of Rabbis at Baghdad.

The chief Rabbi also requested the Mutasarrif to eject the Society from its present premises, on the ground that by ancient law, no church, Muhammadan mosque and synagogue may be situated together in the same street, on account of the possibility of quarrelling and bloodshed among the followers of the different faiths.



The Chief Rabbi of London, Dr. J. H. Hertz, wrote as follows to an enquiry addressed to him by a Basrawi :

"Whilst there are certain resemblances between the Jewish Kabbalah and some aspects of Theosophy, Theosophical teaching is, as a rule, foreign to Judaism, and sometimes against the very fundamentals of our faith.

"I would strongly urge brothers in Basrah to abstain from affiliation with the Theosophy movement.

"My own experience in various parts among English-speaking Jews has taught me that such affiliation is likely to prove dangerous to ordinary men and women who are not conversant with the writings of great Jewish teachers and philosophers, enabling them to discriminate between the wheat and the chaff of Theosophy and kindered alien doctrines."

#### IV

*From the "Times of Mesopotamia," Basrah, April 14, 1931*

The seven persons arrested in the Jewish demonstrations in Basrah City on Saturday night were released yesterday morning.

H. E. the Mutasarrif is understood to have communicated to Baghdad the Chief Rabbi's request to eject the Theosophical Society from its present premises, as it is surrounded by Jewish synagogues and schools and so may be thought liable to be a source of trouble.

The President of the Rabbinical Court of New York, Dr. Leo Gung, wrote as follows, in reply to an enquiry addressed to him by a Basrawi :

"Jews do not need Theosophy. In the Torah they are taught a philosophical life, not a mystic nothingness.

"Theosophy leads Jews away from their solid duties with which Our Lord has crowned us.

"I would certainly warn my brothers against the surrender of their religious identity, which is inevitable as they lose themselves in the unprofitable names of Theosophic thought. By all means let Jews know that they can find fulfilment of all their spiritual cravings in our own vineyards in the field of Jewish thought and idea.

"Life is not a dream. It is a task and a challenge. The Torah teaches us how to meet it squarely and how to succeed. Theosophy is a malady of the weak. It is the punishment of ignorance. It is not a religion for men. It robs women of their grace and strength. It deprives youth of its moral stamina."

## V

*From the "Times of Mesopotamia," Basrah, April 14, 1931*

### THE CASE FOR THE THEOSOPHISTS

(TO THE EDITOR)

SIR,

As you have seen from our open letter which was published in your Arabic section of 28th March, 1931, the Acting Hakham Heskell Sasson has distorted the truth by alleging that the Theosophical Society, founded here in 1927, is a new religion which is contrary to the Jewish Faith, and has enjoined all not to elect those affiliated to it either to the Jewish Lay Council or to any committee which has any sort of control over the Community's funds.

Reference to *Pears' Cyclopædia*, Theosophical literature, *History of Modern Philosophy* and other historical literature will show that Theosophy is not a religion, but is a philosophical science which has been taught for thousands of years by the ancient Egyptians, Romans, Israelites, Christians and Arabs and that the Theosophical Society is a scientific,

literary, ethical and philosophical society. Its aims are three, as follows:

(1) To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

(2) To encourage the study of Comparative Religion, Philosophy and Science.

(3) To investigate the unexplained laws of Nature and the powers latent in man.

Is it possible for anyone with the least common sense to imagine that this Society conflicts with other religions or that it offends against other beliefs? It is with this illusion that the Acting Hakham and his satellites have wanted to mislead public opinion and to detract from the good reputation of the Society. They have accordingly circulated provocative reports in the Synagogues in a manner calculated to excite the public against it, rendering those affiliated to it subject to the risk of persecution, humiliation and even evil intent.

The result of this was made evident on Saturday when weak and narrow-minded members of the Jewish Community rushed the premises of the Theosophical Society, howling and shouting, each armed with whatever might enable him to attack the members of the Society.

Fortunately no one happened to be present and the onslaught was made on the locked door. When they found they could not break it, they pulled down the signboard which was shattered to pieces in front of the house of the President, which was also pelted with stones.

The strongest proof of the intentions towards those connected with the Theosophical Society in Basrah is their Circular, which was prepared at will and in conformity with no legal code, without any observations having been indicated to any member of the Society and without addressing any question to or obtaining a reply from any of them.

Would it ever have occurred to you, Mr. Editor, that in this Century of Light the Acting Hakham would play the rôle of Jeroboam, son of Nebat (Kings 1, Chap. XIV), by sowing discord among the individuals of the Jewish Community in Basrah who are day and night toiling to earn their living in peace and harmony, in full obedience to the Law.

I am, etc.,

K. E. ANI,

*President*

## VI

THE BASRAH LODGE, THEOSOPHICAL SOCIETY,

*P.O. Box 26,*

Basrah, 18th April, 1931.

To

THE VERY REV. RABBI J. H. HERTZ,

*Chief Rabbi of the British Empire,*

*4 St. James Place,*

*Aldgate,*

*London, E. C. 3.*

SIR,

We forward to you herewith a translation of the open letter which we sent to the Acting Rabbi of Basrah in connection with the Circular which we had read in the Synagogues on Saturday the 21st March, 1931. We also forward a copy of the latter and newspapers dated 13th and 14th April on the same subject.

Whilst we were offering our prayers on that day with all reverence and humility to the Almighty, we were suddenly shocked with an announcement from the Rabbi alleging that the Theosophical Society is a new religion and that its members should not be elected to the Jewish Lay



Council or to any other Committee having in any way control over the Community's funds.

In support of his allegation, the Rabbi quoted a letter purporting to have been received from the Chief Rabbi of London, but failed to mention either its date or the person to whom it was addressed.

On the evening of the 1st April, however, *i.e.*, the first night of the Passover, a boy named Eliahoo M. Khemara distributed copies of the said letter dated 12th February, 1929.

The issue of a letter to an unknown boy such as the one referred to, without apparently troubling to know something about his identity, appears to us very strange coming as it did from such a spiritual, revered, philosophical and learned person as yourself.

Yes, the Sun shines even on dung-hills, but only to purify and vivify : but the illumination afforded in your letter did not provide any enlightenment to those for whom it was intended and has, on the contrary, been only used as a tool for misleading others and poisoning their minds, with the object of profiting thereby by hiding their selfish motives and ensuring their personal interests.

A Theosophical Society was founded in Basrah in the year 1916-17 under the Presidentship of Dr. J. E. Solomon, L.M.S., and the same acting Rabbi was himself present at the opening ceremony. As to our Lodge, this was established on 8th July, 1928, under a permit from the Ministry of the Interior. Its present members are all of the Jewish persuasion.

The reasons for the lengthy silence from 1916-17 to 21st March, 1931, will doubtless not escape such an intellectual personality as you. Why this protracted and lengthy silence all this while and, just at the time of the impending communal elections, your letter is produced and with it their intentions are manifested ?

Do you realize, Sir, that your letter which was issued in all good faith on your part has been utilized as a weapon by those who do not fear God and who ignore justice?

Being in possession of your letter for such a long period, why did they not have it produced to the Members of the Society, and why did they issue their Circular clandestinely without making any observation to any individual whatsoever? After such an act on their part can one assume that they possess even the slightest shadow of a conscience? Does not this act appear strange to your good self?

Your letter indeed contains brief but magnetic sentences which have a wide meaning from many philosophical aspects. How is it possible for Basrah Jews to understand their real meaning? You have no doubt intended to save the mentally and intellectually weak brethren from the deep study of Theosophy lest they should not be able to "discriminate between the wheat and the chaff" thereof. You have, however, not mentioned the necessity for excluding the members of the Society from the Congregation of the Lord and their deprivation of the rights which are guaranteed to them under the Iraq Constitutional Law.

Thanks to Providence, those affiliated to the Society are endowed with the virtue of intellect and are sufficiently conversant with the teachings of the great Jewish teachers and philosophers and the rudiments of Kabbalah, to enable them to discriminate between the "wheat and the chaff" of Theosophy.

Does it not seem regrettable to you, Sir, that as a result of your letter unforeseen results have occurred which have created discord among the Community which your religion and precepts forbid?

Compare now between the real intention which actuated you to write that letter and the use that has been made of it in your name by the Acting Rabbi and the boy Eliahoo. Have

you authorized him to use your letter as a tool for evil, dissemination of discord and pronouncements which offend against etiquette, good breeding, honour and religion, and communal unity and "Hillul-Haschem"?<sup>1</sup>

We would now request you, Sir, to ponder over what has occurred and to inform us of your definite views as to whether those affiliated to the Theosophical Society are considered as out of the Holy Congregation, and whether those affiliated to this Society at your end are considered as excluded from the "Kahal-Kadosh"?<sup>2</sup>

As we are devout Jews and true followers of the Mosaic Law and are now in a critical social position, we would earnestly request you to take such measures as you may deem fit to correct the wrong impression which the surface reading of your letter has created.

Awaiting an early reply,

I am, Sir,

Yours truly,

K. E. ANI,

*President.*

## VII

*From the "Times of Mesopotamia," Basrah, May 5, 1931*

Following the publishing of an open letter signed by Khedouri Effendi Ani, President of the Theosophical Society, on 28th March, 1931, and a demonstration by Jews against Theosophy in Basrah, the Acting Hakham, Heskell Effendi Sasoon, filed a defamation case against the President of the Theosophical Society.

The District Magistrate, Basrah, tried the case yesterday. The Court, inside and outside, was crowded, approximately 500 Jews, from both parties, being present.

<sup>1</sup> Same as Holy Congregation.—K. E. A.

<sup>2</sup> Desecration of the Holy Name.—K. E. A.

Advocate Abdul Jalil Effendi was for the complainant and Advocate Haj Sulaiman Faizi Effendi for the defendant.

The Court, after hearing the evidence, decided to dismiss the case.

## VIII

### *Further Information*

(a) I have now received information from my brother that one of our Theosophical Brethren in Basrah who had just a new son born to him, was informed by the Rabbis that they will not circumcise his son. This seems to be the first step towards carrying into execution their threat to excommunicate members of the Theosophical Society.

It seems that many members have already resigned or have decided to do so. Meanwhile a great pressure is being brought to bear upon the members to close down the Lodge.

(b) The famous Rabbis of Iraq have now, I understand, given orders to their Basrah representative to excommunicate those Jews who are affiliated to the Theosophical Society. Our Brethren are now endeavouring to buy a burial ground to keep ready for emergency. (*From letters to C. Jinarājādāsa.*)

## IX

### *The Statement of the President of the Theosophical Society*

THEOSOPHICAL SOCIETY,

Adyar, Madras S., India,

Apr. 30, 1931.

THE PRESIDENT,

Basrah Lodge, Theosophical Society.

DEAR BROTHER,

Theosophy is not a special religion, but is the foundation of all the separated Faiths existing in the world. It belongs



to Hindus, Buddhists, Christians, Muhammadans, Jews, Parsis, etc. Persons of every faith can belong to the Theosophical Society, without leaving the religion in which they have been born.

Theosophists study all the great Religions, and try to learn from each; but they disapprove of attempts to make converts from one to another. He who understands Theosophy tries to help his own religion by strengthening all that is noble in it, and is eager to share with others any teachings in it that he has found inspiring and useful to himself. But while gladly offering help, he never seeks to force it on another.

With cordial goodwill,

ANNIE BESANT, P.T.S.

## THE INTERNATIONAL FELLOWSHIP OF ARTS AND CRAFTS

OBJECT: *To work to develop the sense of beauty in all activities in life, and to study and realize the spirit of unity underlying the arts.*

THE Fellowship began its work in London in 1913 among a group of Theosophists, having then for its name "The Brotherhood of Arts". As the work began to develop, its name was changed to the present one—"The International Fellowship of Arts and Crafts".

At a meeting of the Fellowship held on June 30, 1930, in Geneva, the four stated Objects of the Fellowship were simplified and restated as the one Object above.

The Fellowship from its commencement has worked both among Theosophists and non-Theosophists to bring Art more closely into the life and work of individuals and organizations. Concerts and plays have been organized by its members, and in a few cases Art exhibitions also. One special work has been to provide suitable music and artists before lectures.

Membership is free to all who desire to assist in carrying out the many lines of possible work implied in the Object of the Fellowship. Members may work individually, or in groups, according to their temperaments.

The Fellowship has already been organized in 27 countries. Each country has one member, called National

Secretary, who will help to co-ordinate where possible the work of individuals and of groups, and to keep in touch with the International Secretary of the Fellowship. It has no rules or regulations. There is no fixed amount to be paid as an annual subscription, but it is hoped that those who join will give donations to each National Secretary to cover the cost of postage, the printing of leaflets describing the work of the Fellowship, and such incidental expenses.

Dr. J. H. Cousins was appointed International Correspondent of the Fellowship.

C. JINARĀJADĀSA,  
*International Secretary,*  
 Adyar, Madras.

## LINES OF WORK

(The many useful lines of work for members of the Fellowship are indicated in the following report of a discussion which took place in Chicago, in August, 1929, during the American Convention.)

The meeting discussed how beauty might be promoted in Lodge premises, and in the artistic choice and decoration of public halls taken for Federation and Convention purposes; how members of the Society could encourage National crafts in their dress and environment; how music should best be employed in arranging programmes of Theosophical functions; how the mutual appreciation of the arts in all countries should be developed as a fundamental factor in building World Peace.

The meeting also considered methods for encouraging original art-creation among members and sympathizers of the Theosophical Society, and formulated work that might be set on foot to ensure the maximum of beauty through art and art-crafts at all Theosophical gatherings and particularly at the next World Congress. The group formulated the results of its discussion in the following Resolutions:

1. That this meeting of artists and art-lovers present at the World Congress of the Theosophical Society in Chicago, 1929, is of opinion that the present statement of the second Object of the Society is incomplete in its omission of any mention of the arts; that the arts are as necessary for study as religion, philosophy and science; that the omission overlooks the vitally important work which Theosophy can do, and has to some extent been doing, in elevating and purifying the arts, and in helping world peace by their comparative study; that, therefore, the General Council of the Theosophical Society be earnestly requested to amend the statement of the second Object by inserting the word "art" after the word "religion," the word "art" being taken to include all forms of art—plastic, pictorial, rhythmical, musical, literary—and all art-crafts.

2. That an Art Committee should be an integral part of the organization of the next World Congress, and a similar committee for all Conventions, Federations and large Theosophical gatherings; the Committee to form the co-ordinating centre of sub-committees for special departments such as decoration, programme, music, drama, art-exhibition, etc., in order to preserve unity of design in the whole.

3. That the exposition and presentation of art should be a more prominent feature in Theosophical magazines and Lodge programmes.

4. That in all publications connected with Theosophical activities beauty and distinction should be aimed at in format, printing, binding and illustration.

5. That steps be taken to compile a directory of executive artists in all the arts and art-crafts in the Lodges of each National Section, and of professional artists in sympathy with the Theosophical Movement.

6. That Lodges, singly or in groups, in order to encourage creative art, should hold periodical exhibitions and



performances of original work by members of the Society; and from such exhibitions and performances make recommendations of works of special merit for similar functions in National Conventions of the Theosophical Society; from which Conventions further selections should be made for an International Exhibition of Arts and Crafts at the next World Congress.

7. That members of the Theosophical Society should specially interest themselves in the encouragement of indigenous arts and art-crafts, and promote comparative exposition and appreciation of the arts of other countries as a means to international peace through sympathetic cultural understanding.

8. That Theosophists should exert their influence towards the bringing of greater beauty into educational and public life by using or making occasions for stressing the utility of beauty in schools, hospitals, town planning, industrial concerns, etc.

9. That for special Theosophical events professional musicians should, where possible, be engaged, in order that the best artists should be brought into touch with Theosophy, and that the Theosophical Society may thus artistically be the gainer.

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From 1923 to 1928 Mr. C. Jinarājadāsa acted as President of the Fellowship, and from then onwards as International Secretary. He will be most glad to assist National and Local Secretaries, and all others interested in the Fellowship, if they will communicate with him at Theosophical Society, Adyar, Madras.

# “THE ART OF THINKING”

BY CLARA M. CODD

IT is surely a sign of the times when a book on the power of thought attains to the position of a “best-seller,” outrunning in popularity even some modern novel of international fame. Yet this is precisely what has been achieved by the wise and witty Frenchman who is the author of the subject of this review.<sup>1</sup>

Hitherto the Abbé Dimnet has been known to us as a literary essayist, and so perhaps even this book on thinking has a literary flavour. But at the same time one of its greatest charms is the wise, kindly and eminently sane outlook upon everyday, ordinary life which clearly signalizes its author. In the Preface he states that millions of men and women are anxious to know how to think, and although he does not feel that he is personally a genius in this regard, yet he hopes that a keen desire to be of service may give him a claim to be heard. He writes his book for ordinary people, and his keen sympathy with the ordinary man's efforts to think his best and live his noblest is warming and inspiring.

He divides what he has to tell into four parts: The first is “On Thinking,” and in it he tries to make us see clearly what our ordinary thinking processes are. He shows us the Ego, the Thinker, sitting up aloft and gathering material for thought from every experience. He describes the “mental stream,”

<sup>1</sup> *The Art of Thinking*, by Ernest Dimnet. (Simon & Schuster, New York.)

which seems to be a never-ceasing succession of images, corresponding to wishes or repulsions. He says that investigation and estimation of such images will tell us what we are worth morally more than all our actions, of which after all they are the root. Thinking, according to M. Dimnet, is a rapid succession of mental images more or less stimulated by desire.

He tells us how to estimate our own thought by digging down to the true images at the root of our mind. The nobler the images, the greater the man. High-minded people, he says, are almost invariably optimistic, pessimism being the result of *complexes*. We can also add to our knowledge of ourselves by observing our letters and conversation. If criticism comes readily to the fore, "I hate," "I detest," "I loathe," then we must write ourselves down as *ordinary*! A good memory will enable us to imitate and so deceive observation, but not for long. Our true poverty of ideas and thought will soon show through.

What is it that characterizes true thought, he asks, and answers: Vision! And vision, insight, is largely the result of attention, patient meditation. He describes in a very lovely way the truth that all Theosophists theoretically know, that what a man thinks on that he is. "Humdrum people cease to be humdrum when they hear a fine speech or read the kind of book likely to act on their dormant possibilities." He recognizes that the spirit of independent enquiry is the very life-blood of all intellectual aliveness, and says this superiority of intellect persists in children until they begin to copy their elders and their poor little souls begin to be satisfied with dismissing questions.

Pretty soon this magnificent tide of interest which fills the child's soul will ebb away to leave it dry and arid. All school-boys, writing an essay for their teacher, are visited by thoughts which they realize would be what is called literature, but they do not dare to write them down, and ill-treated inspiration, in its turn, does not dare to return. It is to those moments that such of us whose vocation turns out to be literary look back with despair,

wondering what brought a crop of platitudes, where distinction used to spring naturally. Only in a Blake or a Whitman is the passage from the child to the artist imperceptible.

Part II deals with the "Obstacles to Thought," chief of which, he writes, are stupidity, or congenital incapacity for thought. Emotional obsessions, he says, cause impotency of thought. Does not this remind us of Shri Krishna's direction to Arjuna that he must gain control of his mercurial mind by constant practice and by dispassion? Among these emotional obsessions he places "inferiority complexes". It is sufficient that some purpose or desire, foreign to the thought or the possibility of thought we are pursuing, should step in to arrest the process of effective thinking. Many people act in daily life a character not their own, and the working of their minds is hopelessly vitiated by the constant effort. "The desire to appear instead of being, can vitiate even the legitimate operation of the intellect." So the primal requisite for true thinking is, after all, courageous sincerity.

Our mind then is like our eye: it must be single. Children, plain people, saintly people, artists, all people possessed of a mastering purpose leaving no room for inferior preoccupations, reformers, apostles, strike us by the directness of their intellectual vision.

He calls imitation and mass-thinking the signs of a weak mind. He says such people become mental parasites whose own vision becomes more and more obstructed. To his mind the fallacies produced by ignorance, and circulated by the Press, are a positive menace in the present day. He makes the practical statement that education itself can be a hindrance to thought.

The truly educated man is to be known chiefly by his capacity for resisting another man's thought, but the semi-educated man is a standardized phonograph of other men's thoughts. Utilitarianism in education is as disastrous to culture as so-called easy methods of scholarship.



Let us remember our little boy of nine or ten, so receptive that great poets envy him, and so full of searching curiosity that philosophy cannot keep up with his questions. What becomes of him when he leaves school? In America a husky young chap, all muscle, heart and wishes; in France a slender young man, all brains, totally unprepared for life, apt to mistake ideas for realities and words for ideas. Both men will think the thoughts of their environment, not their own, and education, which is nothing if not an applied Art of Thinking for one's self, will be to blame for this result.

With uncommon sympathy in a thinker the Abbé realizes that life's hardships can dull the edge of thought. "Millions," he says, "are oppressed by manual work, either because there is so much of it or because the life has been taken out of it by standardization." Yet they dread solitude because they do not know how to use it when it is theirs.

On the other hand he calls omnivorous reading "the great waste. A man who reads simply borrows another man's thoughts, and this means a craving for thinking". But there is reading and reading. To-day printing has gone mad, the world is in danger of being submerged by the mass of books. The real purpose of much reading, he says, is *not to think!* Another obstacle to thought, he cites, is too much tongue-wagging—he will not call it conversation!

Part III describes "Helps to Thought," and here he makes some very pertinent observations on the subject of living one's own life. He says: "The Art of Thinking is the art of being one's self and this art can only be learned if one is by one's self." Solitude at times, therefore, is a necessity. Exterior solitude however is of little use unless we learn to be interiorly alone as well. He calls this "concentration," and says that most people who possess the capacity have acquired it by patient practice.

Attention is less a gift than a habit, and the knowledge of this ought to encourage those who wish to live inside their own souls.

Interest of any kind produces concentration naturally. Selfish people concentrate on their own immediate profits, idealists on their ideal . . . Disinterestedness is its own reward for, it fills the soul more than any conscious effort,

Moderation, the middle way, is an aid to concentration. Too much sleep, food, exercise, or too little is an obstacle to successful thought. Again we are reminded of the Lord Krishna's words that Yoga is not for him who eateth or sleepeth too much, nor equally for him who does either too little. One is impressed over and over again in studying this book, by the author's sweet common sense and reasonableness. For instance, he says that concentration at first sight seems to be obtained by elimination, but truly only by the elimination of non-harmonious images. It can best be obtained by the forming of a rich and suitable background of mental images.

Multiply such visions, and distractions will not know where to have you. This is the natural and vital way of thinking.

Another way to aid concentration is to "write it down". Pencil and paper are invaluable aids to clear and definite expression of thought. If you would find a true decision, write the pros and cons in two columns and the truth will flash in.

On the whole, concentration is a natural state which can easily be reproduced by simple methods. It is only supposed to be exceptional because people do not try and, in this, as in so many other things, starve within an inch of plenty.

He has some words about making and saving time, pointing out an axiom known to all of us, that

Very busy people always find time for everything. Conversely, people with immense leisure find time for nothing.

He has much to say about "living one's life upon a higher plane," and urges us to fill our consciousness with thought-producing images. If we rise above our fellows it is because our interests are of a dignified order. "It is impossible to spend an hour in a room with a man approaching greatness without feeling the contagiousness of distinguished thinking." Such people cannot readily be found, but we can at least contact them in great literature. If we cannot name a great

man who has had an influence on our conduct, we must again write ourselves down as *ordinary*! Moral elevation is a condition for high thinking for, as Vauvenargue said, "Great thoughts arise from the heart."

In the plethora of the world's great literature we must choose our way, so Abbé Dimnet says: "Do not read good books—only read the best—and only read what gives you the greatest pleasure." He wants us to read history, the higher poetry, and even the newspapers from the standpoint of forming a mental picture of *world-affairs*—not murders, local news, but world-affairs; and he advises the keeping of a little scrapbook dedicated to that alone. "Never read," he says, "always study." Do not tackle algebra if farces attract you, only study them. Perhaps we can paraphrase our author's words and say: If you wish to learn to think, *think*. Do not be afraid to criticize, he says, in the true sense of the word meaning to discuss, analyze, weigh ideas, for "comprehension is criticism, and criticism or judgment is a mere synonym for *thought*."

He describes this part of his book as having three sections:

1. The preparation of our lives and minds for higher kinds of images.
2. The storing in of these images.
3. The elaboration of these acquisitions in the mind.

To do this third duty simply and naturally he advises us to go over things in our mind, go over mentally what we remember, carry little talismans round with us in the shape of a poem or an idea that we cannot forget. Remember travel, remember lovable people, lovely tender incidents that fell across our paths in life. "Artistic beauty should also be cherished . . . great lives or great deeds can people any solitude." He is giving us Ruskin's advice to store our hearts and minds with lovely memories against the coming of old age. One of the qualities

requisite upon the Buddha's Noble Eightfold Path was "right memory".

Then reflection. Children, he thinks, ought to be put through regular "thinking exercises" at school. He would have us reflect until we can say what we think in simple, clear language. We should write our thoughts sometimes, for some thoughts are worth preserving. A real letter is a true self-expression. Yet we must be careful not to "put words between the truth and ourselves". He cites the case of two men known to himself. One is a famous journalist, the other an equally well-known historian. So obsessed did they become with the magic of facts instead of thought, with facile opinion instead of ever-increasing study, that deterioration set in, and the expectation of their early years never came to fulfilment. Not to "know everything" but to understand is what matters.

Part IV is devoted to "Creative Thought," perhaps the most interesting of them all. As Abbé Dimnet says: "Creation is a fascinating word," and he tries to show us that genius is but the superlative degree of an inspiration of which we are all possessed, and that genius, too, depends upon the data within its reach. The root of creation, he says, is ideas, and we must learn to get our own ideas. So he summarizes it into two fundamental precepts:

1. Be yourself.
2. Find yourself.

There are two main obstacles in the way of a man who wishes to be himself: pretence and diffidence. Concerning the cure:

Whatever method we resort to we shall find that any powerful idea or ideal in us cures diffidence and creates not only forcefulness but magnetism. The moment we are conscious of any such forces filling our minds and our lives, we shall also be conscious of their irresistibility. So, the problem of how to be one's self is ultimately a moral problem: *viz*, how to make the best use of one's faculties.



So we must try to "find ourselves" in solitude and reverie, using a great book, art, or religious aspiration to take us where our innermost self may be most readily found. A deep moral background will make us possess a richer vein of thought than mere artistic facility. He speaks of "intuitions" and their value, and says they come as the result of stillness and aspiration. He describes their coming in very felicitous words:

No strain, and on the contrary, a sensation of fullness and freedom are felt during those brief but dazzling revelations.

We must treat them tenderly, for, to quote a Latin saying: "Dread the passage of Jesus, for He does not return." Intuition unheeded does not return with the same beauty and appeal. Cultivate creative moods:

There is in us a stratum more sensitive than the rest, which we know and where we can go at will . . . A few minutes' leisure is enough to replace ourselves in such moods, and no sooner are we conscious of them than the phosphorescence of intuitiveness begins.

So ends a wise and witty book. It was written for the ordinary man in the everyday world. Says the Abbé:

Give such a person the means of strengthening his thinking capacity by broadening the field and raising the level of his thought, and you will make him and his influence proportionately greater.

That is the writer's hope and ambition, and we owe him grateful thanks for a useful and beautiful book.

# THE UNITY OF ASIATIC THOUGHT

By BHAGAVĀN DĀS

*(Continued from p. 234)*

THE NATURE OF RELIGION. But in order to make our investigation, very brief and merely suggestive as it must be here, somewhat systematic, we may try first to ascertain, as rapidly as possible, the nature of what is called religion.

The word religion, which is in use in the Christian world, is derived from Latin words which mean “to bind” and “bind back”; that is to say, it means that which binds human beings to each other in the bonds of love and sympathy and mutual rights and duties, and binds them all also to God, endeavouring to lead them back to God—from whom their disposition makes them stray away again and yet again, in too eager following of the objects of the senses—and to keep their minds fixed on that Supreme Principle of Unity amidst the press of all their daily work, in order to enable them to do that work with proper balance, righteously. The power to bind together the hearts of men to one another by the common bond of God, is the power to give birth to, and to nourish and maintain, a high civilization. The corresponding Vedic word is *Dharma*, from *Dhr*, to hold and bind together, which has exactly the same significance. The word *Islām* has a profound and noble significance which is, indeed, by

itself, the quintessence of religion. It means the "acceptance" of God, the "surrender" of the small self to the Great Self, the letting out of egoism and the letting in of God; "Thy will be done, O Lord! not mine." This is the essence of Christianity also; and Christos means the "anointed," the "bathed in Divine Wisdom," whence only the replacement of the small self by the Great Self. So *Vaidika-Dharma* etymologically means the Religion of Knowledge; and *Sanātana-Dharma* means the Nature, the Way, of the Eternal Self. The other Islāmic name for religion is *Mazhab*, which means the "Way," i.e., the Way of Righteousness, the Path to God and Happiness. *Dharma* is also a triple way subdivided into three intertwining *Mārgas* or Paths, of Knowledge, of Devotion, of Works. Buddhism, as we have already seen, also describes itself as the Middle Path, and, again, in greater detail, as the *Ashtāṅga Ārya Mārga*, the Noble Eightfold Path. Christ has also said: "I am the Way, the Truth, and the Life." Shinto, the ancient religion of Japan, now practically merged into Buddhism, is *Kāmi-no-michi*, "the divine Way," "the Way of God". The name of the religion given by Lao-tse to China is *Tao*, which, again, means the "Way". In every case what is meant is the Way which leads to happiness, to peace, to freedom from bondage, freedom from all pains, by leading to the God within, whence illumination and assurance of Immortality.

THE THREE ASPECTS OF RELIGION. We may distinguish these three main parts or aspects in all the great religions. In the *Vaidika Dharma*, they are expressly mentioned: the *Jñāna-mārga*, the *Bhakti-mārga*, the *Karma-mārga*. Generally corresponding to these are the *Haqiqat* or *Aqāyad*, the *Tariqat* or *Ibadat*, and the *Shariyat* or *Māmilat* of Islām. *Gnosis*, *Pietas*, and *Energeia*; the way of Knowledge or Illumination or Gnosticism, the way of Devotion or Pietism or Mysticism, the way of Rites and ceremonies and Works of

charity—these seem to be similarly distinguished in Christian theology, and to have the same significance. In the Buddhist Eightfold Path, the three most important, under which the other five may be classified, are Right Knowledge, Right Desire, and Right Action—*Samyak-dṛṣhti*, *Samyak-saṅkalpa*, *Samyak-vyāyāmā*—which are the same thing as the three Vaidika *Mārgas*. The Jaina teaching is the same: *Samyag-darshana-jñāna-chāritṛyāni Moksha-mārgah*. “The way to Liberty is right desire-knowledge-conduct.” (Umā-swāṭi, *Taṭṭv-ārṭha sūtra*.)

In these three words, knowledge, desire, action, we find indicated, in terms of psychological science, the reason why all religions have this threefold nature. The human mind has three aspects. Human life is one incessant round of conscious or sub-conscious knowings, wishings, doings. Only if we know rightly, wish rightly, and act rightly, can we secure happiness for ourselves and our fellow-creatures. Religions teach us what are the most important items under each of these three heads, and how we may secure them.

Civilizations are also, correspondingly, made up of bodies of knowledge, of special tastes, aspirations, ruling passions, and of characteristic ways of living and forms of enterprise. The larger, the more varied, the more carefully ascertained the knowledge—the nobler, the more aesthetic and artistic, the tastes and aspirations and emotions; the more refined the ways of living and the more humanitarian and wide-reaching the enterprises and activities—the greater and higher the civilization.

Thus does the quality of every civilization depend upon its working out of the threefold principles of its religion.

Educationists also have always to bear in mind the fact that the pupil is a unity of intellect, emotion, and physical body, and that that education only is good which informs the intellect with useful knowledge, disciplines the emotions into



a fine character, and trains the body into hardy health, active strength, and handsome shape.

This trinity is also good, nay, very necessary, for educationists to bear in mind for another vital purpose, if the indications in the old books be right. In modern educational theory and practice, while, no doubt, some valuable additions have been made, in the way of tests of *degrees* of intelligence, attention does not seem to have been equally given to the testing of the *kinds* of intelligence, *i.e.*, of temperaments; whether the element of knowledge predominates in the pupil, or of action, or of desire. Yet without such testing, the secret of the discovery of the vocational aptitude of the student, and of appropriate education and subsequent proper fitting into society, is not likely to be found. Expert details not unoften swamp vital principles, in science as well as in religion.

THE WAY OF KNOWLEDGE. The *Haqāyaq*, the basic truths which form the object of the *Jñānakānda* of Religion are but few, nay, there is but one ultimate Truth. The errors are numberless. There is but one straight line, the shortest distance, between two points. The curved lines between them are beyond count. All that is true and right in knowledge, in feeling, in conduct, is but corollary of the one Truth. The whole of geometry is pre-contained in the definitions, the postulates, the axioms. A Samskr̥t verse says that the whole of arithmetic is contained in the rule of three.

Sarvam ħairāshikam pāti.

And the whole of religion, the whole of philosophy, perhaps the whole of science, is contained in the Rule of Three also, the Trinity-in-Unity, God-Nature-Man. The one basic Truth of truths is that Man is in essence one with God; that Nature is God's Nature, the unchanging Self's ever-changing garment; that the meaning and purpose of life is that God has forgotten himself into man, and that man should remember

himself into God again. All the religions state this Truth, in different ways, and also say that it is very simple, yet very difficult, too, to realize—because we are too strongly interested yet in errors, and do not wish to turn to the Truth.

As the Sūfis say :

Chīst dunyā az Khudā ghāfil shudān.  
Na gum shud ke rūyash ze dunyā be-ṭāft  
Ke gum-gashtæ khesh rā bāz yāft.  
Na koi pardā hai uske dar par  
Na rûye raushan naqāb mén hai,  
Tū āp apnī khudī se ai dīl,  
Hijāb mén hai, hijāb mén hai !

(The world is but forgetfulness of God.  
He who from this world turned his face away,  
He was not lost ; indeed, instead, he found  
His long-forgotten and lost self again.  
No bar guards His palace-gateway,  
No veil screens His Face of Light !  
Thou, my heart !, by thine own self-ness,  
Art enwrapped in darkest night.)

Kṛshṇa says the same :

Manushyānām sahasreshu  
Kashchid yataṭi siddhayé.  
Shradḍhā-mayo-yam purushah  
Yo yaṭ-shradḍhah sa éwa sah.

(One here, one there, from among myriads, sets  
Forth on the quest of Me, hidden in all !  
But he who seeks Me with determined heart,  
He surely findeth Me, his inmost Self !)

The greatness of learning which constitutes expert medical science is very imposing and commands great respect. The simple counsel to use pure air, pure drink, pure food, does not. Yet, at the best, the former can only cure disease, and, at the worst, create new diseases. The latter will promote health and prevent disease always. But pure air, pure drink, pure food, simple though they be, are not easy to obtain under artificial conditions of life.

So, as the religions say, man having emerged from God, wanders round and round for long before he thinks of going

back again to "God who is our home," nay, who is our very Self.

That the *Veḍānta*, the crown of the *Veḍa*, "the final knowledge," teaches this, is well known. But the Christian Scriptures also say to men: "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" The *Qurān* also says:

Wa fi anfusekum a-fa-lā-ṭubserun.

(I am in you but ye see me not.)

Sūfis have sung:

Bā wujūdè ke muzhḍae tērā nahno agrab,  
Safhe Masahaf pai likhā ṭhā, mujhè mālum na ṭhā. (S.)

(Although the great glad news of Thee is writ  
Plainly upon the *Qurān*'s holy page:

'Nearer am I to thee than thine own heart'—

My eyes blinded with selfishness, saw not!)

Sūfis declare that the well-known *Kalemā* of faith, of Islām, in terms of the third person, *viz.*,

Lā ilāh il-Allāh, (There is no god but God)

is meant only for the younger souls who are not yet ready for the inner teaching; and that the real *Kalemā* is in terms of the first person:

Inni An-Allāhu lā ilāhā illa Anā,

(I, verily the I, the Self, am God; none other than the Universal Self is God.)

This, as said before, is the one teaching that all the prophets, *rshis*, *nabis*, *rasūls*, *avatāras*, messiahs, give to the earnest and seeking souls, the *ahl-i-dīl*, "the men of heart," the souls who are ready to receive the doctrine of the heart, *ilm-i-sīnā*, the esoteric doctrine of the mysteries, or *parā-vidyā*, the *rahasya*, the *guhya*, as it is variously named in the Vedic Scriptures. Distinguished from this is the *ilm-i-safīnā*, the doctrine of the page, the *aparā-vidyā*, the lower knowledge, which only, as yet, the younger souls, the *ahl-i-dāul*, "the men that seek wordly wealth," can apprehend and utilize.

As the Sūfis say :

Ghāyab jo ho Khudā sè, ālam hai usko hū kā,  
Anāniyaṭ hai jismèn, mauqā nahīn hai tū kā.  
Zāhidé gum-rāh kè main kis tarah ham-rāh hūn ;  
Wah kahé Allāh hai, au main kahūn Allāh hūn ! (S.)

which is almost a translation of the Samskr̥t verse :

Aṣṭi Brahm-eṭi chēd veḍa, paroksham jñānam ēva taṭ ;  
Asmi Brahm-eṭi chēd veḍa, aparoksham taḍ uchyate.

("He who is absent far away from God—  
His heart can only say: 'God is', somewhere ;  
He who has found the Loved One in him-Self—  
For him God is not He, nor Thou, but I."  
"How may I take for guide upon the Way  
One who himself away from it doth stray?  
He is content to say 'God is,' while I  
Am desolate until I 'God am' can say!"  
"Who says only 'God is'—he sees a screen ;  
He who can say 'God am'—he, sure, hath seen.")

The well-known Sūfi exclamations, *An-al-Haq*, *Haq-tu-i*, *Qalab-ul-insān bait-ur-Rahmān*, are exact equivalents of the Upanishat utterances, *Aham Brahma*, *Taṭ t̥wam asi*, *Esha ma Ātmā an̄tar-hṛdayè*, *Hṛḍi ayam t̥asmād hṛdayam* ; "I am the True, the Real, Brahma, Haq ; That thou art, too ; the heart of man is the abode of God" ; and of the Biblical declaration : "Ye are the temple of God."

Christ is also reported to have said : "I and my Father are one." The *Old Testament* of the Jewish faith, especially the Book of Isaiah, also utters this same great *kalemā*, this *mahā-vākya*, logion, repeatedly, viz., "I am, (i.e., the Self is) God and there is none else".

That the teachings of Buḍḍhism and Jainism, on this essential point, are identical with those of Veḍānta, goes almost without saying, for those who do not revel in discovering minute differences. In one of his uḍānas—utterances of overflowing joy, joy of realization of identity with the Supreme Self of all—the Buḍḍha, arising from *samādhi*-trance, uses words which are the words of the *Upanishats*, but in their Pāli form :



Veḍānta-gah ushīṭa-Brahma-charya dharmeṇa sa Brahma-vāḍam vaḍeṭ. "He who has successfully fulfilled the vow of continence, in body and in mind, and has achieved the final knowledge, he is entitled to declare Brahma to others and to call himself Brāhmaṇa."

In a similar mood of exaltation, Ashtāvakra, long before the Buddha, cried out: *Aho Aham! namo Mahyam!*, and, long afterward, Bāyaziḍ Buṣṭāmī re-echoed him, *Subhāni ma āzama shāni*, "How wonderful am I!, Salutation unto Me!, How great is my glory!"

The Ormazd Yasht, of the Zoroastrian religion, declares: My first name is *Ahmi*, (Samskr̥t, *Asmi*, "I am"). The Bible too says: "I am that I am . . . I am hath sent me unto you": (Exodus). The words "*I am* hath sent me" are very noteworthy.

The sayings of *Veḍānta* and *Ṭasawwuf* are so similar as to be almost indistinguishable when translated into a third language. Thus:

O pilgrims for the Shrine! Where go ye, where?  
Come back! come back! The Beloved is here!  
His presence all your neighbourhood doth bless!  
Why will ye wander in the wilderness!  
Ye who are seeking God! Yourselves are He!  
Ye need not search! He is ye, verily!  
Why will ye seek for what was never lost?  
There is naught-else-than-ye! Be not doubt-tost!  
The wise see in their heart the face of God,  
And not in images of stone and clod!  
Who in themselves, alas!, can see Him not,  
They seek to find Him in some outer spot.

The originals of this translation are:

Ai Qaum! ba hajj raftah! kujā aid, kujā aid!  
Māshūq hamīn jā-st, bi-āyaid, bi-āyaid!  
Māshūqe-ṭo hamsāya-ṭo dīwār ba dīwār;  
Dar bādiyah sar-gashtah cherā-aid, cherā-aid!  
Ānān ke ṭalab-gār-i-Khudā aid, Khudā aid!  
Hājaṭ ba ṭalab-nist, shumā-aid, shumā-aid!  
Chizē ke na gardīd gum az bahre che joyaid?  
Kas ghair-i-shumā nist, cherā-aid, cherā-aid!

(Shams Tabrez).

Shivam Ātmani pashyanṭi, praṭimāsu na yoginah ;  
 Ātma-sṭham yē na pashyanṭi, tīrṭhē mārganti tē Shivam !  
 (*Shiva Purāṇa*).

The Upaniṣhaṭ-expression, *Ekam ēva Advītiyam*, "One—not a Second," is to be found in the Bible also, and is echoed in *Ṭasawwuf* exactly :

Har giyāhé ke bar zamīn royāḍ,  
 Wahḍahū lā sharik-i-lah goyāḍ,

(Each single blade of grass that sprouts from earth,  
 Proclaims that "I am One and One alone.  
 There is no other anywhere than I,"  
 That he, you, I, are all *One I, One Life*.)

(*To be continued*)

WORK for the Mind. If you will be refined in your Spirits, refined in your Morals, if you will be more than *vulgus hominum*, you must set yourself in the ways of reading, meditation, conference and self-reflection, and awaken your Intellectuals, else you shall come to nothing.

The Power of our souls is lost where men use themselves as if they had no Spirit but were altogether body ; or as if the body were the principal or governing part. The body is nothing, it is but the soul's Mansion-house.

BENJAMIN WHICHCOTE

# MAN: A MYSTICAL CITY

BY A. NORMAN INGAMELLS

THE idea that man is a microcosm or miniature image of a Macrocosm, seems to be founded on fact. Is it not written that God made man to be an image of His own Eternity? That man is a true seed of a Cosmos seems apparent when one considers his multifarious faculties, experiences and achievements. This seems especially so as one ponders upon the high dreamings of the poet and artist, the experiences of the mystic and philosopher, and the visioning and activities of the greatest scientists and philanthropists. That he bears within himself his own Eternity is the enheartening affirmation of all those spiritual Teachers who have climbed the Olympian (spiritual) mountain tops—the Buddhas and the Christs of the ages.

As to the men made perfect, Dr. Annie Besant, in her book, *The Masters*, definitely speaks of Their existence in this present century, stating that the Master Jesus, in incarnation again to-day, lives among the mountains of Lebanon. The Master Rakoczi is living in Hungary, but travelling much. In earlier incarnations this Master was the Count St. Germain in the eighteenth century, Bacon in the seventeenth, Robertus the monk in the sixteenth, Hunyadi Janos in the fifteenth, Christian Rosencreuz in the fourteenth, to mention a few of His lives. Two Indian Masters live near Shigatse in Tibet;

and one, the Master Hilarion, in Egypt, but wearing a Cretan body.

Having climbed life's ladder, from the savage upwards, through hundreds of lives on earth—through sins and humiliations, and failures and successes almost innumerable—the soul becomes free, through service and glad sacrifice, free of pain, free of all that binds to aught of ill. Still, by his own choice a Master may be reborn or remain on earth out of compassion for his fellow-man and his heavy burden of sorrow, but He is no longer bound to earth. Evolution implies that no *thing* or *being* is *perfect* at its first manifestation, and that all beings, solar, divine, human, angelic, etc., have risen up from the humblest steps of the ladder of progress as we are doing. The Buddhas, the Christs have been as *we* are, the Divine Wisdom teaches, and we shall be like Them. Looked at from the point of development of the average humanity of our century, we might regard man rather as a chaos than a cosmos; the average man is as a city but half made, a symphony but half composed. The Great Architect, man's spirit, is well aware that the materials and stones of his spiritual temple (his bodies) are not yet polished or truly placed; we are but apprentices and craftsmen, not Masters; but we all shall be, for we shall not only enact perfections symbolically but in actuality and in the life. It is man perfectly harmonized by the resolution of all discords into the grand major chord of harmonized spirit, soul and body that is the goal; it is superbly stated in the expression that man made perfect is "a mystical city at Unity with itself".

To speak in imagery of one who has attained this harmony, we may say that he becomes like a fair blossom floating on some still mountain lake, its heart open to the divine sunlight and shedding its beauty and loveliness upon all around. Though far beyond the noises and discords of



man's cities, with their virtues and vices, their cruelty and ugliness, and the little loves and hates of their peoples, the Perfect Man yet sheds his royal peace and encouragement upon all. Those who are not wholly engrossed in their temporary and material pursuits sometimes feel themselves to be in some rarer air; feel inspired with fresh hope and certainty, or for a moment feel like the poet, the artist, the idealist, with some deep sweet inner music sounding within them—one feels resurrected, shall we say? One then is responsive to a breath from one's "hovering cherub," one's Monad or Spirit. This sublimation of the consciousness, for such it is, this Ascension to the Olympian mountain, (for which all our phantasmagoric life exists and has its justification) is the only Resurrection that need concern us as spiritual architects and builders.

How to achieve this? The soul, that is, the mind and the emotions and all else that is an expression of spirit, must be in perfect accord with its bodies so that all the man's "flesh" shall together see the glory of his Lord, the Eternal, which is his only true self. Let us imagine that our souls are like channels connected with some boundless celestial reservoir, and that, as we purify and enlarge our channels, they will in due season overflow with the immensity of the love and power flowing through them. This will cause a larger channel to form, and so on until limitation after limitation breaks and we unite with the Ocean of Life itself—the Nirvanic reservoir, far above the separate "mansions" and harbours of our lesser heavens. Here, in this Ocean of Life, we leave our separate habitations and enter the Boundlessness where there is neither Nation nor creed nor any separateness.

In most cases it may be assumed that those who have attained liberation by the *quick* road (the Biblical "narrow way") have done so through many great trials, being those who "came out of great tribulation, and have washed their

robes<sup>1</sup> and made them white in the blood<sup>2</sup> of the Lamb,"<sup>3</sup> and having established themselves in the Eternal "they shall hunger no more neither thirst any more".

The molecular arrangement of the matter of our bodies must be changed, and this is brought about by right thought and emotion, pure food and drink. On the highest rungs of this spiritual ladder (with the discipline that will be given to those who attempt this path) flesh of all kind must be discarded as food, and narcotic drugs, alcohol, and even tobacco must be avoided. At these higher stages all this is essential if our bodies are to be sensitized to become fitting mirrors of the Supreme, the unveiled glory.

The spiritual goal for man cannot be revealed by externally wrought conditions—external beauty, wealth and such things. He must himself be in accord with the Universal Mind and the Universal Love. Thought and love so great that it excludes none. The narrow, the intolerant, the ignorant and the selfish are not excluded from the compassion of the Superman. He has the welfare of all at heart. The following poem, by J. Krishnamurti, expresses this condition :

I am the blue firmament and the black cloud,  
 I am the waterfall and the sound thereof,  
 I am the graven image and the stone by the wayside,  
 I am the rose and the falling petal thereof,  
 I am the flower of the field and the sacred lotus,  
 I am the sanctified waters and the still pool,  
 I am the tree that towereth among the mountains  
 And the blade of grass in the peaceful lane,  
 I am the tender spring leaf and the evergreen foliage.

I am the barbarian and the sage,  
 I am the pious and the impious,  
 I am the godly and the ungodly,  
 I am the harlot and the virgin,  
 I am the liberated and the man of time,  
 I am the renunciation and the proud possessor,  
 I am the destructible and the indestructible.

<sup>1</sup> Bodies or vestures of "flesh" on the various planes.

<sup>2</sup> Life.

<sup>3</sup> The Lamb is an ancient symbol for spirit.

I am neither This nor That,  
I am neither detached nor attached,  
I am neither heaven nor hell,  
I am neither philosophies nor creeds,  
I am neither the Guru nor the disciple.  
O friend,  
I contain all.

I am clear as the mountain stream,  
Simple as the new spring leaf.

Few know me.  
Happy are they  
That meet with me.<sup>1</sup>

Mr. Krishnamurti, always going direct to the point, is repeatedly stating that only in union with the Whole (Life) is lasting Peace to be found.

The Superman, having tuned himself and attained Unity with this Universal Life, is able to point the way to others, be those others individuals, communities, or Nations. This, too, is the glorious goal for the solar system itself ; after its seventh great period of evolution (its Seventh Great Day or Sabbath) it will be a *cosmic* "mystical city at Unity with itself," and shall then retire from its vast activity and enter *its* long cosmic Day of rest and refreshment ere it emerges again to build a still vaster and fairer Temple, under the wise, strong and beautiful care of its Past Master and Masters.

<sup>1</sup> From *The Star*, Australia and New Zealand, December, 1928.

# THOUGHTS

By EDITH F. HOLT

## SPRING

AT this season of the year, the desire of Nature, its upward surge of power, as it seeks to produce its kind, brings an appreciation of that influence which is drawn from higher sources for the revival of the structure of all life. Nature's understanding of its needs, we may say, is a matter of atmosphere, or inbreathing of that life-giving force which penetrates every form. This pervading force brings forth, perhaps, a tiny note which, swelled by each and every one of Nature's forms, creates a great responsive chord, which may be played upon by the All-Supreme. From that response of Spring, the Great Musician can evoke such melodies that, were we to hear them, we should be astonished at their glory. His radiant outpouring, Nature's tiny response, make the realm of His manifestation wonderful.

Conjecture upon these points brings richness to life and adds lustre to the vision. By this method of conjecture, also, is the inner self energized, and made to respond, so that it takes its place in the great chorus, or overtone of the Universe, each tiny tone of ours blending with the great chord, adding to the universal melody.



## SUMMER

Manifold manifestations, flowers, grasses, plants, trees; and here and there, death, in the middle of full life, as of one who wilfully closes himself to the currents of life, standing dormant, uncreative, from the lack of desire to have beauty around him.

Lying under wide-spreading trees, one sees the sky as part of a globe, intersected by the branches, which divide it, as parts of an apple would be cut, to give food which satisfies. So does each philosophy nourish groups, here and there, that they may be fed, and smoothed from angles, by experience, and again united with the whole. God, the Supreme, is the cement which binds all together.

From the top of hills, one thinks of God as Space, unlimited in the mind, pouring forth from Himself into the everlasting, eternal, never-ending spaces. Himself a space, and within Him space, the creative life, power, energy, current; and in this current of God, as spacious as He, life finds a place, where it is caught for an instant of time; the over-abundant flowing life brings forth a form and, drawing into itself more of the life of God, becomes a form. It has taken an apartment with God, for a period of time.

Or one considers God as a rock; hard and unyielding? No. Rocks are now known to be composed of vibrating particles, capable of change. Nothing, then, is hard, unyielding, settled. Or consider God as water, outpouring, fluidic. God seems as growth, as in a tree which, spreading forth, gladly pours out beauty and foliage to refresh the world.

God in summer: as full life, manifesting everywhere; as space which is not space; as rock which is not hard; as water which is fluidic, outpouring; as growth, gladly giving beauty.

## AUTUMN

The pause before the change. The period where balance is secured; as one pauses on the heights to view the place below, where one stood so short a time before, and climbed again onward and upward, in search of new vistas and purity of atmosphere.

Plants having over-abundance of vitality have formed their berries, and their leaves show the abounding force, which pours through them. Here is a flower, an example of the building within, of a skeleton or a form, instead of the usual seed centre, or small point at which a seed is usually placed. Form or skeleton built within an outer cover, which is a thing of beauty, built for protection. Now is the time of the maturity of the leaves, with a colour-scheme of great beauty.

Flowers and plants have attained individuality, in stages of development. They have their cranky days, joyous days, strong days and weak days. Some are delicate in structure, some have strong, vigorous, vital stems. Others have blossoms so beautiful, so delicate, their colouring is so exquisite, that they are like a type of person, refined in mind, emotion, dress and manners. Some, like athletic girls, are physically robust, level, straight, clean in habit. One can go on endlessly, tracing resemblances in flowers, leaves and stems to individuals.

There is nothing in Nature too small, too insignificant, to study in one's endeavour to find and know more about God manifesting in all things. By overlooking small and apparently insignificant things, we may fail to find that which contains the key to the solution of the whole problem. Looking with round and ever-opened eyes for a great discovery, we may walk upon, and tread beneath our feet, the little key contained within a tiny object, which would have given us access to the house of wisdom, or to the cathedral of life. We

could perhaps have quaffed the nectar of all the selected perfumes of life, and juices of the fruits of the kingdom.

Carry this thought with you, wherever you walk, and you will find the solution of your problems.

### WINTER

The trees stand outlined by their covering of white. Each tiny twig has become a thing of importance, having to do with the shape of the structure of the whole tree. In summer the foliage is a dress, covering the form; in winter, perfection or imperfection is instantly visible.

The mist is on the hills, at times, and through it the sun glows a vivid red, as it descends beyond the horizon. This is the time when all experience is digested, and becomes food for the mind, to enrich its growth and strengthen its receptivity. This is the time when Nature's forms are at rest and take from their store-house, the roots, only enough of vitality to keep them from disintegration; while the roots, the mind perhaps of the tree, holds fast to that which has been gathered, to renew, and make possible again, the functions of creative power.

Everywhere we meet with form, and delight in symmetry, finding through the study of irregularity the law which governs harmony. And so at winter's season, our harmony, or irregularity, is seen. Our foliage is gone, and the structure of form, mind and spirit is clearly revealed, as the garnered result of life's creative effort.

May we meet the test, as we stand snow-capped, even as the trees.

# LIFE AND ART—THEIR RELATIONSHIP

BY R. ROBERT, A.M.I.E.E.

WE all seek something: something in which we hope to find happiness, even if the happiness exist only in the striving. The acquisition may be vice or virtue—hoarding or spending. After all, a thing is useful only as it is used or spent; and simple hoarding might easily be a vice, it is not of necessity a virtue.

Looking for the springs of action, we find an ubiquitous desire; and, since action is the union of form with life, we might justly declare that life is desire, because matter alone is inert. Now, as we live life, we can be slaves or masters of it. The slave we all know in his many guises; but the master of life is rare. The drunkard, glutton, miser, sensualist are the slaves; and only the genius is the master. To understand life we must first comprehend desire, before we can hope to control it. Academic psychology recognizes two main branches of desire: those engendered in the physical body, its cares and impulses, and those appearing in the reactions of the individual to his environment. There is a third.

Possibly, in lost Atlantis the popular art of the age concerned itself with the satisfaction of physical desires and pleasures only; and this type still survives and its hoof-marks



may be traced in the modern revue and in much of jazz music.

Art is generally supposed to have reached its highest expression in ancient Greece, and this level can be seen in *all* the arts of that period. To produce this there must have been balance or unity; and in Athens there was unity in philosophy and art. Philosophy, a science by which the search for happiness is undertaken intelligently, consisted, to the Greek mind, in the ultimate conquest of the environment: release from fate. There were many schools. The mystics of Pythagoras and Plato sought to sublimate life and thus go beyond it. The Stoics sought by serenity to be beyond or superior to the environment. The Epicureans sought by tasting to accept the needful (or good) and to reject the useless (or bad).

This obsession—if it can be called that—of the environment is reflected particularly in their poetry and drama. Their greatest forms are tragic wherein the hero is the victim of his environment. This was their tragedy. Even our own great tragedies echo this theme: Hamlet, Lear, etc.; also, the Silver Box and St. Joan. In drama, particularly modern drama, there appears also a third group of desires: one that does not concern itself with the environment nor with physical pleasures; but, that which, rising above the environment, seeks to create a new and better one—not for itself but for others. It is creative, it is not concerned with receiving, and it is happy only in giving.

Knowledge concerns itself with form or environment, whereas wisdom is formless and yet contains within itself all knowledge. Knowledge, as knowledge, may be communicated without difficulty by one person to another; but wisdom may not. For that reason all sacred lore is written in verse and parable. It can be suggested; but, itself formless, cannot be taught. Virtue (in the Greek sense) is the “form” of

wisdom and even that cannot be taught, as Plato showed in his dialogues.

Art is that which differentiates the civilized man from the barbarian, and it is through art that wisdom may be spread. Poetry speaks creatively by beauty (and drama is one branch of poetry). Pearls may be cast before swine, but were it not better to employ art and, where necessary, present truths in forms that by their beauty appeal and by their nature give nourishment? Art is the cooking-pot in which all wisdom may be rendered assimilable—but not the only pot, for there are several others. Still art appears to-day to provide the best outlet for this work.

Drama, especially, occupies a most important place in living art; because, so it appears to me, its presentation is social, and is capable under present conditions of drawing units into closer social contact than any other form of art. Drama may, as Shakespeare puts it, present a mirror to Nature; but it does so, apparently, only that by so doing we may assimilate its wisdom—not learn. We may learn forms or dogma; but we may only assimilate wisdom—it is more of the heart than of the head. Wisdom is the virtue in a soil, whereas thought is the earth; further, since the virtue in the soil is that which causes and engenders growth, we may recognize wisdom as the only source of goodness or “God-ness”.

# THEOSOPHICAL WORK IN MADRAS

By invitation of Dr. Besant, a number of Theosophical workers met at Adyar on 15th February, 1931, to consider what Adyar should do now to serve as a centre of Theosophy to the country in general and to Madras City in particular. Various suggestions were made and approved. An abstract of approved suggestions was sent round to each member who attended, inviting corrections, additions and remarks, if any. A number of replies were received and incorporated into the original abstract. Next week, while Dr. Besant was addressing an informal gathering of Adyar residents, she also invited suggestions on this topic. In response to this also, certain suggestions have been received. The following is an abstract of all the suggestions so far received:

## I. *Centralization of Work.*

(a) To secure a concentrated programme of work for Madras, all the Madras Lodges to be centralized at one place, either at the Triplicane Centre (Mani Aiyar Hall), or George Town Centre (Gokhale Hall).

(b) Adyar should constitute itself into a Central Committee guiding, controlling and organizing all kinds of activities for social, educational, hygienic and other improvements of the people all over the country. The Committee should put itself into communication with all Theosophical Lodges requesting them to take part individually in one or more of the activities mentioned by the Committee; preferably they should work in bodies co-operating with people, not necessarily Theosophists, but who are interested in the work which they also wish to do. The putting into practice of the teachings of Brotherhood and other virtues emphasized by Theosophy is what is needed, and this will be stimulated by Adyar forming itself into such a centre for organized effort all over the country, helping the Lodges and other sub-centres, and taking stock of what is being done by them. This Central Committee can also prepare small pamphlets on topics of general value for the masses.

## II. *Lectures.*

(a) Lectures on the ideals and the practical application of Theosophy by expert lecturers from Adyar and abroad, as the need of the people is to learn to live religion in every department of human

life and give a proper direction to the new forces that are now surging within the hearts of men and women.

(b) Lectures to be arranged in a series, to be delivered every Sunday or any other suitable day of the week, preferably in Gokhale Hall to start with, or other suitable place such as Women's Indian Association Headquarters.

(c) The lecture programme for a quarter of a year or any similar period to be carefully prepared and widely advertised in good time to provide sufficiently long notice.

(d) Dinners or lunches, available to all on payment, to be arranged in connection with the lectures.

(e) Wide publicity to be secured through the daily Press, both English and vernacular.

(f) Special series of lectures to be arranged on subjects like "Occult Science," "Devachan," "Occultism," "Life after Death," "The Existence of Masters," illustrated with diagrams, charts, slides, etc.

(g) Special vernacular lectures suitable for non-English-knowing men and women to be arranged at Mani Aiyar Hall and other suitable places, twice a month to start with.

(h) Special vernacular lectures or other propaganda to spread Theosophy among the masses.

### III. *Picnics, Camps, etc.*

Occasional picnics and camps to be arranged, and advertised widely giving sufficiently long notice to intending participants.

### IV. *Propaganda, Distribution of Leaflets, etc.*

(a) Preparation of bright little pamphlets or leaflets in English and vernaculars on the Theosophical interpretation of life and life's problems, and distributing them at meetings either free of cost or at a very small cost.

(b) Exhibition of Theosophical books at places where Theosophical lectures are delivered, at Theosophical camps and other similar places.

(c) Lecturers to avoid the laboured attempts (now being done by some) to reconcile the teachings of Theosophy with those of Krishnaji (such as they take them to be). For the result is that they only succeed in producing the suggestion of putting up a weak apologia for Theosophy. (Note: One of the members present at the meeting has written suggesting the deletion of the above.)

(d) Making special efforts to get people to subscribe for copies of THE THEOSOPHIST for circulation among the general public and libraries.

(e) Making use of broadcasting for lecturing work.



### V. *Study Classes.*

Study classes to be arranged for earnest students of Theosophy. The classes to be taken by selected expert brothers at centres convenient to the students intending to attend; to start with a weekly class to be held at Mani Aiyyar Hall.

### VI. *Establishing Contacts.*

Establishing contacts with idealistic movements, religious organizations of the locality and such bodies as the Young Theosophists' Club, and vitalizing their work by talking under their auspices in the light of Theosophy without technical Theosophical terms. (Note: One member has suggested the deletion of the words "vitalizing their work".)

### VII. *Intensive Work at Adyar.*

(a) Increasing the efficiency of Adyar by informing residents and even other members of the Theosophical Society, in which departments of work help is needed, and arranging to put every volunteer in the work for which he is best qualified.

(b) Improving the spiritual atmosphere of Adyar. This can be done by impressing on the minds of all residents the necessity of exercising, among other things, discrimination and self-examination.

(c) *Utilizing the thought power of Adyar.* This may be achieved by forming small groups of residents who meditate at fixed hours on fixed days on certain thoughts.

(d) *Adyar should be made into an occult school.* Real occultists like Bishop C. W. Leadbeater, Dr. G. S. Arundale, Mr. C. Jinarājadāsa, etc., to teach practical Occultism to selected students; at present Adyar is a cheap Brighton.

(e) Adyar should be noted for some active creative work, e.g., *a real Theosophical School for children of Theosophists.* The so-called Theosophical Schools of the past were Theosophical only in name. Such a school should be under the direct supervision of a Theosophical occultist who should reside all the year round at Adyar. It must impart Theosophical teachings and train the young in the ways of Occultism. Its Principal must be changed every two years to infuse new blood and it must be located in the compound. The broad lines of its policy must be laid down and defined; its staff must be carefully selected and consist of the best men and women. It should prepare the students for the matriculation examination of the Madras University, thus escaping the rigid red-tapism of S.S.L.C. Schools; its intellectual level as well as moral and spiritual level must be higher than that of the outside world. The staff should have a voice in advising its policy, a final appeal lying to the occultist responsible; no member should be retained on the staff who is unable to work wholeheartedly for its defined ideals.

## LIVING IN A COMMUNITY

LATELY certain questions were propounded to Dr. Besant, asking her advice concerning what principles should guide a community to be composed mainly of Theosophists. She has answered the questions as follows :

*Q. 1. Does Dr. Besant have any objection to any particular race having representatives in the Association ?*

A. 1. No.

*Q. 2. Is there any objection to the keeping of*

*(a) Fowls for eggs ?*

*(b) Cows for milk and butter ?*

*(c) Goats for milk and butter ?*

*(d) Horses, dogs, cats, birds in cages—or any other pets, or should all pets be barred ?*

A. 2. (a) No.

*(b) Provided that when they no longer yield milk they shall retire on fields with sheds, and be given hay or roots when needed, as having earned a pension.*

*(c) The same.*

*(d) The same except birds in cages ; I do not object to birds being kept in a large aviary, as they are protected from many dangers. Nor have I any objection to the keeping of domesticated animals, as these are practically free, and profit by human companionship.*

*Q. 3. May labourers live on the premises without being members of the Theosophical Society, especially if hired for jobs and short term construction or harvesting work ?*

A. 3. I think so, but, if uneducated, should be allowed leisure for education, and for culture when ready for it. Also, in all cases, for study and for games and sports which do not involve cruelty.

*Q. 4. Is one year's probationary membership enough?*

A. 4. That depends on character, and especially on geniality and spirit of harmony and co-operation.

*Q. 5. The one qualification insisted on so far in the Bye-laws is vegetarianism, is that not enough? Or should one insist also on each member being an F.T.S.?*

A. 5. While the group is very small, it would probably be well to confine it to F.T.S. But complete freedom of thought should be taken as a matter of course, and differences should be encouraged, as developing the intellect. Acceptance of the fact of Brotherhood should be, I think, necessary, but not membership of the T.S.

## THE NEW DEMOCRACY

FROM A RADIO TALK

By BISHOP G. S. ARUNDALE

THE question uppermost in the minds of political idealists is to bring into existence the new democracy. There are four specific points at the root of the new democracy. In the old democracy noise drowned wisdom and numbers coerced wisdom. In the new democracy wisdom triumphs over noise and numbers. Now in order that wisdom may triumph over numbers there are certain considerations we must bear in mind and endeavour to make:

1. Individual patriotism is the root of National prosperity. I do not agree with people who tell us that we should transcend patriotism: on the contrary we have not reached patriotism.

2. The solidarity of the Nation determines the happiness of the home.

3. The autocracy of the wise is the safeguard of the freedom of the individual and of the Nation. I believe that one of the objectives of the new democracy is to show that a wise autocracy is the heart of all democracy. We have always thought that democracy and autocracy are opposites, but I do not think the true democracy is at all at variance with the true autocracy. I do not think we can have a true democracy without having a wise autocracy at the centre. And part of the duty of a true democracy is to have a wise autocracy at the head of things—a wise National Government.

4. Good citizenship is the mark of true liberty. Those who love liberty must honour the law. A slogan for the new democracy would be: "Love liberty; honour the law." "There is no liberty but law." We have to realize that liberty and law are two different ways of saying the same thing. True liberty is law. True law is liberty. And those who know the law know how to be free. Where there is no liberty there is no law, and where there is no law there is no liberty. We speak of a liberty-loving people, but you cannot be liberty-loving unless you are law-abiding. The laws may be bad, the laws may need to be changed. One must for the sake of liberty alter bad laws, but one must change them in a law-abiding way. One must honour laws even if one has to change laws.

I am reminded of the wonderful example of Charles Bradlaugh who when he had to break the law broke it in a law-abiding manner. He was always willing to suffer for breaking the law; he paid due honour to the law in breaking it. He was law-abiding and therefore liberty-loving. I never feel that anyone who is merely liberty-loving is a true democrat. He loves license. He loves selfishness. No one could possibly in the name of liberty break the law save in a law-abiding way. Only the law-abiding are truly liberty-loving. And the truly liberty-loving are ever law-abiding.

## A NEW CALENDAR

A recent "new movement" in our continually changing world is the International "Fixed Calendar" League. This League has issued a Bulletin in which it is said:

"Perhaps 1931 will go down in history as the year in which it was decided that the calendar given to the world by Julius Cæsar in 46 B.C., had outlived its usefulness, and that a better system of arranging the days, weeks and months was adopted by civilized Nations.

"In any case, 1931 is certain to be marked in history by a gathering of delegates of all the governments of the world at Geneva for the purpose of determining whether an improved calendar should be established, and how and when it should be made effective. That Conference will be held in October by invitation of the League of Nations, which will use for that purpose the machinery of the standing organization of the League, known as the General Conference on Communications and Transit."

One of the changes, among others, suggested for the purpose of simplifying the calendar is to divide the year into thirteen months of equal length and to fix movable feasts.



# THE THEOSOPHICAL FIELD

## UNITED STATES

It is interesting to read, in the April number of *World Theosophy*, of an attempt at co-operative activity being inaugurated in Boston, between the Annie Besant Lodge of the Theosophical Society and Lodge No. 2 of the Point Loma Society. The proposal has been made to use the same premises on different evenings for public meetings, and frequently exchange chairmen and lecturers, so as to present a more united front to the non-Theosophical world. The movement should succeed, and easily will do so if principles are adhered to and personalities eschewed. Indeed, it seems that Lodges could work with many other outside bodies whose aims are sympathetic, in the same way. It would be good to welcome any opportunity for uniting in good works and in the pursuit of noble ideals, and such co-operation need not affect the integrity of the Lodge as a centre of its own organization.

## MEXICO

The Theosophists of the several Lodges in the City of Mexico have joined to make a special Co-operative Association, in order that a building might be purchased for the use of Theosophists and their many activities. The new building is in Calle de Iturbide, No. 28 A. The last Annual Convention was held in the new building. As usual, all the meetings began with music. Lodge Aura in the City of Mexico celebrated the twenty-fifth anniversary of its foundation on April 8th, with a programme which was as follows: (1) trio of piano, violin and 'cello; (2) addresses on the 25th anniversary of the Lodge; (3) quartet of four voices; (4) formal entry upon office of the new Executive and the distribution of diplomas; (5) classical dances of Mexico; (6) recitation; (7) pianoforte solo; (8) recitation; (9) speeches by visitors.

## SPAIN

The Theosophists of Madrid have started a "Theosophical Athenæum," which is a cultural institute for giving regular courses of lectures on various topics, not necessarily of Theosophical propaganda. In Spain, Portugal and many countries of Latin America, an "Athenæum" is often the only centre of the cultural life of the city. In many instances, an Athenæum is the only place where even a partially free expression of ideas can take place, because the Catholic Church is apt to dominate local governors and governments, and supervise clubs and halls and prevent all thought that is not strictly endorsed by that hierarchy. The Madrid Theosophical Athenæum has announced an interesting course of general lectures on Eastern and Western Mysticism, Occultism, History and Travel. The Theosophical Lodges retain their individual organization, though they co-operate in the work of the Athenæum.

## ARGENTINE

Similar to the Athenæum is the Theosophical Library, instituted by Lodge Dharma of Buenos Aires. In Roman Catholic countries many, particularly women, find the study of Theosophy easier if they join a Theosophical Library and attend courses at the Library, rather than join a Theosophical Lodge and attend Lodge meetings. In the latter case, they are dubbed "Theosophists," and so liable to come under the ban of the Roman Church.

## URUGUAY

The Second Annual Session of the Federation of South American Theosophical Societies took place in Montevideo during Easter. Last year the Federation was organized at Mendoza in the Argentine. We shall receive later a full report of the activities of the Congress. On the model of this Federation, a similar Federation has been made of the National Societies of Mexico, Cuba and Porto Rico, with the Lodges of the Dominican Republic, to be called the Theosophical Federation of the Antilles, but no formal Congress has as yet taken place.

## REVIEWS

*Talks on "Light on the Path,"* by Annie Besant and C. W. Leadbeater. (Theosophical Publishing House, Adyar. Price Rs. 5.)

This is the third and last volume of "Talks on the Path of Occultism" which was first published as one volume in 1926. This second edition has been divided into three volumes, namely, *Talks on "At the Feet of the Master,"* *Talks on "The Voice of the Silence"* and *Talks on "Light on the Path"*.

Dr. Annie Besant says in the Foreword that the book is "merely a record of talks on three famous books, small in size but great in contents . . . May this book help some to understand more of these priceless teachings. The more they are studied *and lived* the more will be found in them".

Many Theosophists know that the book (now the three books) contains a mine of ethical teachings and helpful information for the earnest student of the spiritual life. That a second edition of this solid book has been rendered necessary shows that there exist in the world in these days a number of readers who appreciate such teachings. Hence it is a compliment to the present age.

D.

*Long Missing Links, or the Marvellous Discoveries about the Aryans, Jesus Christ and Allah,* by Vaduvur K. Duraiswami Ayyangar. (The Oriental Home University, Madras. Price Rs. 10.)

Some years ago, considerable sensation was produced by a number of articles which appeared in *The Madras Mail*, in which many plausible reasons were adduced for regarding the Founder of Christianity as a "Tamilian". The book under review would seem to be the outcome of an endeavour to carry this theory a step further, and incidentally to help the cause of Hindu-Muslim unity. All men are brothers, says Mr. Duraiswami Ayyangar, for all speak tongues which are descended from the first language of pre-Babel times, when all the earth was of one speech and of one language; which language

was Tamil. This is a proposition closely allied to and, I would suggest, largely influenced by, one that has been recently propounded by a well-known western professor, that all civilization is Aryan, since the primitive Aryan speech was Sumerian. Both admit a reckless use of what may be called linguistic speculation. Whatever the actual source of the name Viṣṇu may be, the westerner is content to compare the first part of this word with the English-Sumerian word "fish"; while our author feels that he has every right to compare it with the English-Tamil word "wish" (p. 190). Apart from a great number of quotations—from the Bible, from Donald A. Mackenzie's *Myths of Babylonia and Assyria*, *Egyptian Myth and Legend*, etc., many of them of great length, Mr. Duraiswami Ayyangar's book consists of a series of pitiless puns, the basic evidence for the truth of his wild assumption. Genesis, as the name of the first book of the Bible, is a modification, we are told, of the name of the Tamil deity Ganesar, and is intended to serve as an auspicious invocation (p. 18). The names of the first two chapters of the Qur'ān, "Al-Fātiḥah" (pronounced in Tamil with a *p*), The Opener, and "Al-Bagarah," The Heifer, are for our author an indication that Muhammad was acquainted with the doctrines of the Pāshupatās (p. 644). The salutation *salām*, usually considered to mean "peace," must be interpreted as the Tamil *ceyal ām*, "God's will be done"! (p. 308). *Vive le roi!* ("Long live the King!" in French) is a corruption of *vivilī irai*, "the king never dies" (p. 489). And so on.

What might have been effective as the theme of a brief after-dinner impromptu has been drawn out into a long and not very interesting fantasia. And the fantasia is without a *finale*: on page 691 we learn that the book is to be continued.

M. COLLINS

*The Ninth Immortal*, by F. Hadland Davis. (The Scholartis Press, London. Price 7s. 6d.)

This is a book of stories, Chinese and Japanese, the first story giving its name to the collection. Some of them have appeared before in different journals, so may seem familiar; but lovers of the East will be glad to see them again. The Japanese stories are somewhat sad and gentle; there is more life in those told of China, having humour and gentle laughter at human frailties. We read of Chu-Ch'ing

Who bade the women of his establishment restrain their loquacity and sat down to study many obscure and recondite books. Now and again he took from a drawer a metal mirror. It was not to see a face of more wisdom than beauty, but to observe a head of which he was proud.



In another story, Kouan-yu tells how he searched for a master to tell him about The Way and to explain to him the mystery of Tao, and he says :

It was a long way to the hut on the mountain ; before I reached it I saw the sun lay his head on pillows of amber and sink to sleep behind a weary world. I saw the moon rise and the star-children came out to look at her, and some of them were only half awake, for they blinked their silver eyes.

It is pleasant to read these old legends and do as Wang Po says in the prologue :

When the shadows lengthened and the evening mists began to float among the trees, we ceased to talk, for the shepherds were speaking with their flutes upon the mountain.

S.

*Dārsanika Mahā Pravachana*, by Swami Jnanananda. (N. Satyanarayana Raju, Ralangi. Price Rs. 2-8.)

The book contains four lectures delivered by the author in Germany in 1928 and 1929. The author is not known to me. I have not heard of him either. The publishers' note helps little ; it simply says that these lectures were delivered by the *Master* to his disciples and friends in Germany. Mr. S. Radhakrishnan, Professor of Philosophy in the Calcutta University and Vice-Chancellor of the Andhra University, has blessed the book with a Foreword, though he had only a cursory perusal of the book. I read the book very carefully from start to finish and I put it down with a feeling of wonder and amazement. I could as well have read the book from finish to start backward and I do not think that my understanding of the book would have been any the less. Long drawn out sentences often running into pages, a profusion of abstruse philosophical terms—there is mystery in the book but no mysticism. There are many people in the world at present who impose themselves on the ordinary people through fantastic get-up—long beards, yellow robes and mendicants' costumes. One has to be very careful when such people pose as *Masters*. The only remark that I can make about the *Master* and his disciples for whom these lectures were delivered is contained in the Upanishadic statement : "Fools dwelling in darkness, wise in their own conceit and puffed up with vain knowledge, go round and round, staggering to and fro, like blind men led by the blind."

C. KUNHAN RAJA

*Fifty Years of Theosophy in Bombay*, by K. J. B. Wadia. (Theosophical Publishing House, Adyar. Price Re. 1-8.)

The Blavatsky Lodge of Bombay celebrated its Jubilee on February 20th, 1930, and this valuable record of work achieved was

intended for presentation as a memento to each member on that occasion. It is a year late, but all the more welcome, not only to Bombay members, but all over the world, for as Mr. Jinarājadāsa says in the Foreword, this Lodge is now the Premier Lodge in the whole Society, with a longer unbroken record of activity and almost the largest membership.

The history of the arrival of the Founders in Bombay and their early doings in India make interesting reading, and the subsequent public services done by members, and visits of distinguished people. It is a book of which its author may justly be proud.

H. V.

*Scientific Astrology*, May 1931. We welcome this new magazine, edited by Mr. P. J. Harwood, the learned author of *A Theory of the Solar System*, a fine work which seems not yet to have attracted the attention from scientific circles that it deserves. A genuine basis of science together with originality and freedom of outlook mark this first number and give it real value. The editor is brave to challenge the present popular fetish of an ill-understood and only partially substantiated theory of relativity, but his arguments have clarity and force, and his defence of a mechanical ether merits attention from Einstein and his followers.

H. V.

*Proteus—A Journal of the Science, Philosophy and Therapy of Nature*, edited by W. B. Crow. This new quarterly should fill a useful place in periodical literature if it fulfils its first promise. It is mainly therapeutical, and it challenges all orthodox medical systems, in favour of Osteopathy, Naturopathy, Chiropractic, Physiotherapy, Thermotherapy, Actinotherapy and so on, ad infinitum, for many are the new names being given to systems of healing with which occult students have long been familiar. Its pages are open to discussion and investigation, on scientific lines, of all the curative forces of Nature, and quite rightly the first number is concerned chiefly with Astrology, for some understanding of the Universal Rhythm is a prerequisite for all forms of Nature Healing. Mr. W. B. Crow, who adds an Indian D.Sc. to his many degrees of England and America, writes convincingly and comprehensively on Biological Rhythms, the basis for Scientific Astrology.

The second number, appearing in April 1931, deals more specifically with diseases, especially cancer, by an eminent Naturopath of America, and the relation of various psychological functions to the

different centres in the brain, nervous system and cranium, by Professor T. Timson. Astrologers and phrenologists will find interesting reading here, and lay readers can educate themselves in a right knowledge of the essentials of their own material vehicles.

H. V.

*My Magazine*, April, 1931. This monthly issue is specially dedicated to India's great poet, Dr. Rabindranath Tagore, whose seventieth birthday has just been celebrated. A sketch of his life is given, many of his wise and beautiful sayings are quoted, and a satire called "A Wrong Man in Worker's Paradise" reprinted from *The Spectator*. There is also a fine appreciation of the great poet's Universalism from the pen of William A. Jacobs. The rest of the number is made up of interesting comments on current affairs and some valuable economic and political studies.

H. V.

## MAGAZINES RECEIVED

*The American Co-Mason* (March), *The Beacon* (April), *The C. S. S. Review* (May), *Gnosi* (March-April), *Heraldo Teosofico* (February), *The Indian Review* (April-May), *The Inner Light* (April), *Koemandang Theosofie* (April), *My Magazine* (April), *Persatoean-hidoep* (May), *De Pionier* (April), *Prabuddha Bharata* (May), *Proteus* (April), *La Revue Theosophique le Lotus Bleu* (March), *Roerich Museum Bulletin* (March), *Scientific Astrology* (May), *The Search* (April), *Stri Dharma* (May), *Teosofi* (April), *Teosofisk Tidskrift* (January, February and March), *The Theosophical Messenger* (April), *Theosophy in South Africa* (March), *Toronto Theosophical News* (April), *The Theosophical Path* (April), *The Vaccination Inquirer* (April), *World Theosophy* (April).

## STRAY NOTE

THE *Daily Express* speaks of the interest taken by Londoners in the Sunday Spiritualists' Services held in the Fortune Theatre, Covent Garden. These services are organized by Mr. L. Cowen. Of one meeting it is said that hundreds had to be turned away, the building holding only 600. Mr. Denis Conan Doyle took the chair, Mrs. M. Morris being the medium. We quote:

"The audience, which contained a noticeably large proportion of elderly men, was fervidly attentive. There was a definite yearning in the atmosphere, a longing, a reaching out for comfort. This was what 'Power,' the entity which is said to speak with Mrs. Morris' voice from the next world, was expected to satisfy to some extent. Towards the end of a hymn Mrs. Morris showed signs of passing into a trance. She twitched, she breathed deeply, her face contorted, she was on her feet in the masculine attitude she adopts under 'Power's' control before the singing stopped. Then there was an ecstatic silence, and the voice many tones deeper than her own emerged from her lips.

"She—he?—spoke for three-quarters of an hour. The subject was the omnipresence of the Great Architect, of God the Master-mind—the Great Intelligence who was there before man was matter.

"'The world to which you are coming,' said the voice, 'is the world which was in existence before your earth-plane was. The soul lies behind the mind, and the soul is part of God. I have never seen a soul, however. Man has always a form. The next body is suitable to the next world.'

"I talked to Mrs. Morris afterwards. I found her frail and nervous, but with peculiarly direct and almost mesmeric eyes. She told me how she feels 'pins and needles' on the crown of her head when she falls into a trance, and how her control reassures her with a 'soft, crumbly-like' touch on shoulder and cheek."



## THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are :

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

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As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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